THE ENCHANTED PAST

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A STREET IN JERUSALEM

THE ENCHANTED PAST

TRUE STORIES OF THE LANDS WHERE CIVILIZATION BEGAN

BY

JEANNETTE RECTOR HODGDON

AUTHOR OF "FIRST COURSE IN AMERICAN HISTORY"

GINN AND COMPANY

BOSTON · NEW YORK · CHICAGO · LONDON

ATLANTA · DALLAS · COLUMBUS · SAN FRANCISCO

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PRINTED IN THE UNITED STATES OF AMERICA

845.7

The Athenæum Press
GINN AND COMPANY · PROPRIETORS · BOSTON · U.S.A.

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FOREWORD

This book has been written in the hope of stimulating interest in history, literature, religion, and art by supplementary reading.

Beginning with the dawn of civilization, the narrative shows the common brotherhood of man and follows the progress of the human family. There is a growing feeling that curricula and textbooks have laid overemphasis on European culture and have too much ignored the older civilizations, which gave it birth. "We are learning from savagery," says Professor James T. Shotwell, "the nature of civilization, and from the stagnant East that of progress." The same impulses and aims that animate us today have stirred in the heart of mankind since the beginning of civilization, irrespective of race, color, or creed. Nor dare we say that accomplishments have greatly differed in degree, however much they may have differed in kind. If Europe and America have forged ahead in invention and mechanical productivity, this does not necessarily stamp them as superior. Both have still much to learn from a study of the Orient, the cradle of literature, art, and philosophy.

It is characteristic of American youth to exaggerate the importance of modern things and to underestimate and misunderstand the vital significance of the precious possessions of the past. Our civilization came through the channels of Greece and Rome, as theirs was acquired from the Orient; and in interesting children in the Far East as well as in Europe, we are merely leading them to the source of our own culture and

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opening to them a world with which they are too unfamiliar. What took place in America twenty-five years ago is not of so much historical import to an American child, does not so vitally affect him, as what happened in Asia twenty-five hundred years ago in the struggle for supremacy of the great branches of the Indo-European and Semitic races, or in the refusal of the yellow race to attempt to spread itself over the earth. Nor is there any reason why the story of a remote epoch cannot be made as interesting to an intelligent child as the history of our own country a quarter-century ago. When in April, 1917, America came upon the stage in the great world tragedy, it was the dramatic end of our national isolation. Provincialism became obsolete. We had learned at last that neither America, nor America plus Europe, constituted the world. Among the millions of heroic men who entered the gigantic struggle to save justice and liberty from perishing from the earth, many of those who made the supreme sacrifice have found graves in the Far East.

"In the Congressional Library at Washington," says Dr. Lyman Abbott, "the artist has undertaken to interpret by symbolic figures upon the interior of the dome the several functions of the great nations in the world's history. Each nation is represented by an allegorical picture with a legend underneath. The artist has perceived and interpreted a great fundamental spiritual truth: that to every nation God gives a special mission; that as the Washington monument was built, every state contributing a stone to its erection, so the kingdom of God is built in the history of the world, every nation contributing something; that in the great development of the human race which the scientist calls evolution and the Christian calls redemption, each nation has had some part to fulfill; that in

the great progress toward what political economy calls democracy and what religious faith perceives to be the kingdom of God, every nation has some share."

In acknowledging my indebtedness to other authors I should like to make special mention of my obligation to Dr. James Henry Breasted, Dr. George A. Barton, and Dr. Alfred W. Martin. Most of the quotations from the world's religions have been taken from Dr. Martin's valuable book, "Ideals of Life." I cheerfully and gratefully acknowledge that its perusal crystallized a long-slumbering determination to prepare a volume along the lines I have herein followed.

I would also acknowledge the courtesy of the following publishers, who have kindly given permission to use selections from their copyrighted publications: Kegan, Paul, Trench, Trübner & Company, for Griffith's translation of The Ramayana and Arnold's "Indian Idylls"; Thomas Y. Crowell Company, for "Flowers from Persian Poets"; Charles Scribner's Sons, for Ballard's translation of The Æneid and Breasted's "Development of Religion and Thought in Ancient Egypt"; D. Appleton and Company, for Giles's "History of Chinese Literature"; Dodd, Mead & Company, for Monier-Williams's translation of "Sakuntala"; Little, Brown, and Company, for Arnold's "Lotus and Jewel"; the United States Publishers' Association, for The Warner Library of the World's Best Literature; John Murray and E. P. Dutton & Company, for Cranmer-Byng's translation of the Odes of Confucius. Mr. H. A. Giles has also given his kind permission for the use of the extracts from his "Chinese Poetry."

THE AUTHOR

New York City

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THE ENCHANTED PAST

I

THE HINDUS

Balmy cool the air was breathing,
  Welcome clouds were floating by,
Humming bees with joyful music
  Swelled the glad wild peacock's cry.

Their wing-feathers wet with bathing,
  Birds slow flying to the trees
Rested in the topmost branches,
  Waving to the western breeze.

From the Ramayana

The birthplace of history. We have all watched a mist or fog rise from city streets or country landscapes, gradually revealing objects which were hidden. Writers often refer to the dawn of history as the rolling back of the mists of obscurity, displaying to our eager eyes the first record of mankind, the Beginning of the Story of our Lives.

This curtain having been drawn aside for us by years of patient research, we see our first home, a grassy plain in Western Asia, east of the Caspian Sea. Here, more than two thousand years before Christ was born, lived the

men, women, and children who comprised the race from which are descended the Anglo-Saxons and other European peoples.

There is a curious fascination in studying men and women as they were thousands of years ago, and in following the development of the human race as it has spread over the earth. The strongest chains that bind the countries of the world together are commerce, religion, art, and literature. When we study the lives of ancient peoples, we find how like them we are in our desire to trade with foreign countries, how much in common our religion has with theirs, how our art has been developed from their beginnings; and in reading their literature we find that some of the stories with which we are most familiar are the tales and fables which were told long ago, in far-off times.

Our first parents. Most of us who live in America today know that our grandfathers or great-grandfathers came here from Europe, and so we usually think of Europe as our first home. But history shows that during what is known as the Stone Age in Europe, that is, the age when people lived in caves and used stone, not metal, for tools and weapons, and had never heard of an alphabet and a system of writing, there dwelt in India the Aryans, already familiar with the arts of civilization. They were descendants of the Indo-European parent people. From this parent stock came also races of men whose descendants formed many nations, including the English, French, German, Italian, and Spanish.

How they lived. Among these Asiatic people there were wandering tribes, shepherds who pastured their flocks on the hillsides and roamed from place to place. But there

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A POPLAR-LINED HIGHWAY IN INDIA, THIRTY MILES LONG

were also groups of citizens living in communities not unlike our small towns, and thousands who led a settled agricultural life.

They were a peaceful and law-abiding people, simple in manners and frugal. An early historian tells us that they never drank wine except at sacrifices, that their beverage was a liquor made from rice, and that their food was principally a rice pottage. The simplicity of their lives

was proved by their seldom going to law. They confided in each other to such an extent that their houses and property were usually left unguarded. He concludes by saying that these things indicate that they possessed sober sense and held truth and virtue in esteem.

But we are not to understand that they refused to take heroic action when necessity arose, for as we study their history and literature we find that the man who shirked his task in time of trouble was considered a traitor to his race.

Instead of huddling in caves, as did the Europeans of that time, these Asiatic people dwelt in well-built houses. These two couplets from a Hindu poem show their love of home and fireside:

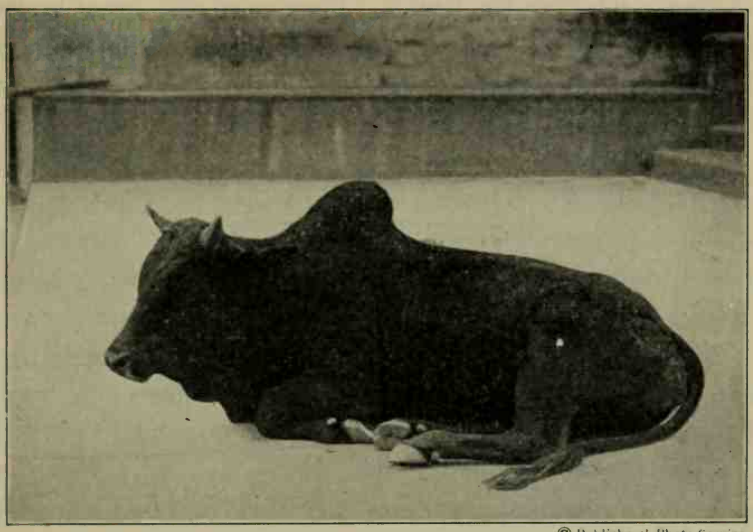
> In every place where mortals have their dwelling
> The house-fire far and wide sheds forth its radiance.
>
> Now he returns who had gone forth for profit;
> For home the longing wanderer's heart is yearning.

The king's palace stood in the heart of the town, in front of which there was a large hall called the Hall of Invitation. In this hall there were accommodations for guests, "rooms, a couch, meat, and drink." Dancing, singing, and music were allowed in the houses of the king's servants, we are told.

The king was responsible for the welfare of his subjects. He was supposed to protect his people; to punish those who strayed from the path of duty; to forbid injury to trees that bore fruit or flowers; to prevent cruelty to

animals; to guard the measures and weights used in selling food.

Their clothing. Their clothing was an undergarment of cotton, which reached below the knee halfway down to the



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SACRED OX IN STREET OF BENARES, INDIA

ankle, and an upper garment, which was thrown partly over the shoulder and partly twisted in folds around the head. Their shoes were made of white leather, with very thick soles. The clothing of the wealthy was often embroidered in gold and ornamented with precious stones. There were also garments made of the finest flowered muslin.

Their occupations. The men tilled the ground, working with plow, harrow, and hoe, while the horse and ox bore their share of the burden of labor. Corn and barley and

many kinds of vegetables and fruits were grown. Artificial canals were used for watering crops. Poultry furnished eggs and meat. Sheep, in addition to supplying food, provided wool for warm clothing. Dogs were indispensable, for they protected the flocks. They were also great household pets. Goats and buffaloes were to be found among the animals. In addition to laws compelling kindness to dumb creatures, hospitals were provided for their care.

The Hindus had learned how to build good roads, and over these the townspeople traveled in wheeled carts to the country districts. They knew how to use metal; they could mold clay into pottery, and weave cloth and rugs on looms; there were jewelers, tanners, and wood carvers.

The women could weave and sew; and although they had only open fires over which to prepare their food, they made bread and "cakes of flour and butter." One historian says, "There were in those days no restrictions against women to keep them secluded, or uneducated or debarred from their legitimate place in society." In fact, women seem to have engaged in a wide range of pursuits, from the grinding of corn to the writing of hymns.

Their amusements. These ancestors of ours led a happy life. The men hunted with bow and arrow, enjoyed chariot races and other sports, and used playing-cards. We read that "wives and maidens attire themselves in gay robes and set forth to the joyful feast; youths and girls hasten to the meadow where forest and field are clothed in fresh verdure, to take part in the dance. Cymbals sound, and seizing each other lads and damsels whirl about until

the ground vibrates and clouds of dust envelop the gayly moving throng."

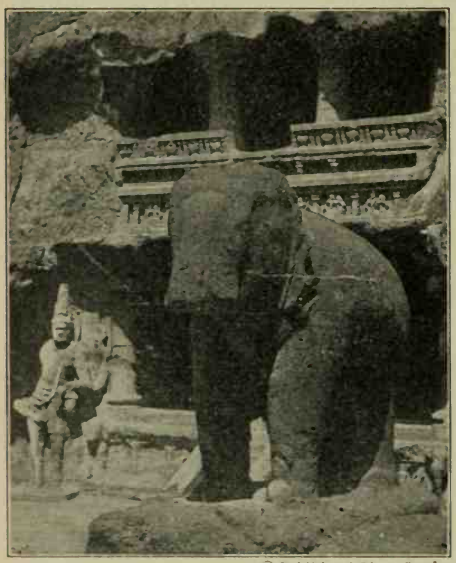
Their rules of warfare. We like to feel that we are living in an age when civilization has reached a point higher

INDIAN PRINCES HUNTING WITH CHETAH, OR LEOPARD

Courtesy of *Asia*

than any heretofore attained, but the laws governing warfare were surely more humane among the Hindus three thousand years ago than in the World War which began in 1914. "The Aryans forbid the slaughter of those who have laid down their arms, of those who beg for mercy, and of fugitives . . . Let him not fight," say their rules, "with those who are in fear, intoxicated, insane, or out of their minds, nor with those who have lost their armor, nor

with women, children, and aged men. The wives of slain soldiers shall be provided for." Even when a battle was raging in their neighborhood, the Hindus were undisturbed by any sense of danger, "for the combatants on either side, in waging the conflict, make carnage of each other, but allow those engaged in agriculture to remain quite unmolested. Besides, they neither ravage an enemy's land with fire, nor cut down its trees."



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STONE ELEPHANTS INSIDE THE GATE TO THE HELLASSA TEMPLE, INDIA

The beginnings of literature. The Hindus had either invented an alphabet or borrowed one from Egypt, a country as old as India, and they could write. The language of the Hindus was Sanskrit, the tongue in which is written some of the oldest and grandest literature of the world. A scientific study of words and grammar has shown the similarity of English to Sanskrit, and we know that the language of the Hindus was derived from the same source as our own.

One hundred years seems a long time to us, but Indian literature extended over twenty-five hundred years. All

other literatures borrowed something from other countries, but Sanskrit literature grew out of its own soil. It is splendid in quality and vast in quantity. The library of one of their kings required one hundred people to care for it. One thousand elephants were needed to move it from place to place.

When we read their books we find that the Hindus were endowed with a wonderful imagination, and that they possessed a remarkable gift of expression. The art of poetry flourished. They loved nature and wrote songs to her beauties in various moods. The sun, moon, clouds, mountains, valleys, and rivers are described in their works. In truth, as we follow the thoughts and deeds of the people of India we are impressed by the fact that in the passage of thousands of years human nature changes but little. We work, play, study, smile, weep, and pray as did the Hindu of old. We have the same affections, the same hopes, and many of the same ideals.

Two of the greatest Hindu poems. Two great epic poems in Indian literature are "The Adventures of Rama," called the Ramayana, and "The Great War of Bharata," or the Mahabharata.

The first is the story of Prince Rama. The following quotation is from that part of the story in which Rama has been banished, and Sita, his wife, pleads to go with him. She refuses to be parted from her young husband.

> I'll seek with thee the woodland dell
> And pathless wild where no men dwell;

Where tribes of sylvan creatures roam,
And many a tiger makes his home.
My life shall pass as pleasant there
As in my father's palace fair.

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A STRYCHNINE TREE SHOWING FRUIT FROM THE SEED OF WHICH THE DEADLY POISON IS MADE

Doubt not: the earth will yield me roots;
These will I eat, and woodland fruits;
And as with thee I wander there,
I will not bring thee grief or care.

Forbid me not: with thee I go
The tangled wood to tread.
There will I live with thee, as though
This roof were o'er my head.

Rama's reply, a few lines of which follow, serves as a description of a virgin forest in India:

In the wild wood no joy I know,
A forest life is naught but woe.
The lion in his mountain cave
Answers the torrents as they rave.
And forth his voice of terror throws;
The wood, my love, is full of woes.
'Tis hard to ford each treacherous flood
So thick with crocodiles and mud,
Where the wild elephants repose;
The wood, my love, is full of woes.
There creeping things in every form
Infest the earth, the serpents swarm,
The snakes that by the rivers hide
In sinuous course like rivers glide.
Scorpions and grasshoppers and flies
Disturb the wanderer as he lies.

The second of these two poems, the Mahabharata, contains more than two hundred thousand lines. It tells the story of the mighty struggle between two warring branches of an old royal family. Here is a brief description of the encampment of a portion of the army for a night:

"Now were they come, my Prince," Sanjaya said,
"Unto a jungle thick with stems, whereon
The tangled creepers coiled; here entered they—
Watering their horses at a stream—and pushed
Deep in the thicket. Many a beast and bird

Sprang startled at their feet; the long grass stirred,
With serpents creeping off; the woodland flowers
Shook where the peafowl hid, and, where frogs plunged,
The swamp rocked all its reeds and lotus buds.

THE BANYAN TREE

From Gruenberg's "Elementary Biology"

A banyan-tree, with countless dropping boughs
Earth-rooted, spied they, and beneath its aisles
A pool; hereby they stayed, tethering their steeds;
And dipping water, made the evening prayer.

Fables. Sanskrit literature is probably richer in fables and stories than is any other literature in the world. Many of these we still read in collections of fables that we find in our libraries today. It is possible that the very first fables were written in India; at least we know that in Hindu literature they held a prominent place. It is interesting

to think that these Indian stories have survived for thousands of years, and have made the long journey from the Orient to America. This is one of them:

THE ASS AND THE JACKAL

Once an ass struck up a friendship with a jackal. They broke through the hedge of a cucumber garden, and in company together ate what they liked.

One night the ass spoke proudly and said, "Behold, son of my sister, how clear and fine the night is. Therefore I will sing a song."

But the jackal said, "My dear fellow, what is the use of this noise? Thieves and lovers should work secretly. Besides, thy musical powers are weak. The watchmen will find us and kill us. Let us rather eat the cucumbers."

"Alas," said the ass, "thou livest rudely in the forest, and knowest not the magic power of music." And he sang of music's charm.

"True," said the jackal, "but thou dost not understand music. It will end in killing us."

"What," cried the ass, "dost thou think that I do not understand music? Listen then, and I will show thee that I know: there are seven notes, three octaves, twenty-one intermediates. Thou seest that I understand music. Why wilt thou prevent me from singing?"

"Sing, then," said the jackal, "but wait until I get nearer to the gate."

Then the ass began to bray most fearfully.

The watchman who had been asleep, came rushing up and beat the ass and hung a wooden drag about his neck; but the

jackal escaped. And when the watchman had gone away again, the jackal cried from afar to the ass and said, "Uncle, thou would'st not quit. Now thou wearest a jewel as reward for thy song."

PROVERBS

Learning to a man is a name superior to beauty; learning is better than hidden treasure.

Learning is a companion on a journey to a strange country.

Learning is a livelihood, and a man in this world without learning is as a beast of the field.

Wise men pass their time in amusements drawn from the works of the poets, whilst fools squander theirs in useless pursuits, sloth or riot.

Selections from Other Poems

THE ONLY INSEPARABLE FRIEND

Our virtue is the only friend
That follows us in death;
All other ties and friendships end
With our departing breath.
Nor father, mother, wife, nor son
Beside us then can stay,
Nor kinsfolk; virtue is the one
Companion of our way.

In these stanzas from the poem "The Frogs," we see the little creatures just arousing themselves from their long summer silence:

Soon as the rain from heaven has fallen on them,
Like shriveled skins within the dry pool lying,
From all at once comes up a noisy croaking
As when the cow calls to her calf with lowings.

When the first shower of the rainy season
Has fallen on them, parched with thirst and longing,
Then each with merry croak and loudly calling
Salutes the other, as a son his father.

One seizes and congratulates the other,
Delighted at the falling of the water.
In glee each wet and dripping frog jumps upward,
The green one and the speckled join their voices.

And here are some exquisite lines in praise of the dawn:

A SALUTATION TO THE DAWN

Look to this Day,
For yesterday is already a dream
And tomorrow is only a vision.
But today well-lived makes every
Yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well, therefore, to this Day.
Such is the salutation of the Dawn.

The following stanzas from a poem called "Grishma," or the Season of Heat, help us to understand the dry and sultry Indian summer, the glowing heat and scarcity of

water, when the sun is scorching and the pools are dried up. The suffering of the denizens of the forest is here depicted:

In troops returning, with muzzles dry and burning
For cool streams yearning, herds of antelope
Haste where the brassy sky, banked black and high,
Gives clouded promise. There will be—they hope,
Water beyond the Tope!

. . . . . .

The tiger scowling—that kingly tyrant, prowling,
For sore thirst howling, orbs a-stare and red,
Sees without fear the elephants pass near,
Lolls his lank tongue and hangs his bloody head,
His mighty forces fled.

. . . . . .

With restless snout rooting their rank food out,
Where, all about the slime, thick grasses grow,
The gray boars, grunting in dire ill-contenting,
Dig lairs to shield them from the torturing glow,
Deep—deep as they can go.

The drama. History shows us that dramatic entertainments were enjoyed in India. They were the kind of plays that send an audience home from the theater with a light heart and a smile, because the play has ended happily. There were no tragedies on the Hindu stage.

The plays were usually given in the open air, or in the courts of palaces, and without painted scenery. The actor

merely gave a description of his surroundings as he came upon the stage. For example, in one play an actor says:

A very pretty entrance indeed. The threshold is neatly colored, well swept and watered, the floor is beautified with

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A CACTUS HEDGE ON THE BANK OF A RIVER IN THE HIMALAYAS

strings of sweet flowers, the top of the gate is lofty and gives one the pleasure of looking up to the clouds, while the jasmine festoons hang tremblingly down.

That these ancient people were not lacking in a sense of humor is shown by many passages in their plays. In one a servant is made to say:

I wish everyone to take notice that the harder it rains the more thoroughly do I get ducked; and the colder the wind

that blows down my back, the more do my limbs shiver. A pretty situation for a man of my talents; for one who can play the flute with seven holes, and can sing like a jackass.

The Shakespeare of India. Kalidasa, called the Shakespeare of India, is perhaps the greatest Hindu poet. His drama, "Sakoontala," or "The Lost Ring," is considered the brightest gem among the dramatic poems of Asia, and it has been translated into every European language. The heroine, Sakoontala, was the daughter of a nymph. A young prince pursued the deer he was hunting into the jungle where the nymph lived, and caught a glimpse of the lovely Sakoontala tending her flowers. He thought her so charming that he ordered his attendants to pitch his tent close by, in the hope of becoming acquainted with her. This accomplished, he finally wooed and wedded her, bestowing upon her a marriage ring engraved with his name. Then he set out for his palace, promising to return soon and take Sakoontala back with him to his princely home.

But alas, some wicked person pronounced a curse upon the happy pair, and as a result the young husband forgot all about his bride. After waiting for his return until she despaired, Sakoontala left her aged father and her friends and sought her husband's home. The following verses show the grief, wisdom, and affection of her father as the bride starts on her journey:

> This day my loved one leaves me and my heart
> Is heavy with its grief: the streams of sorrow
> Choked at the source, repress my faltering voice . . .
> I have no words to speak. . . .

Weep not my daughter, check the gathering tear
That lurks beneath thine eyelid, ere it flow
And weaken thy resolve; be firm and true—

ENTRANCE TO A TEMPLE CARVED OUT OF THE ROCK

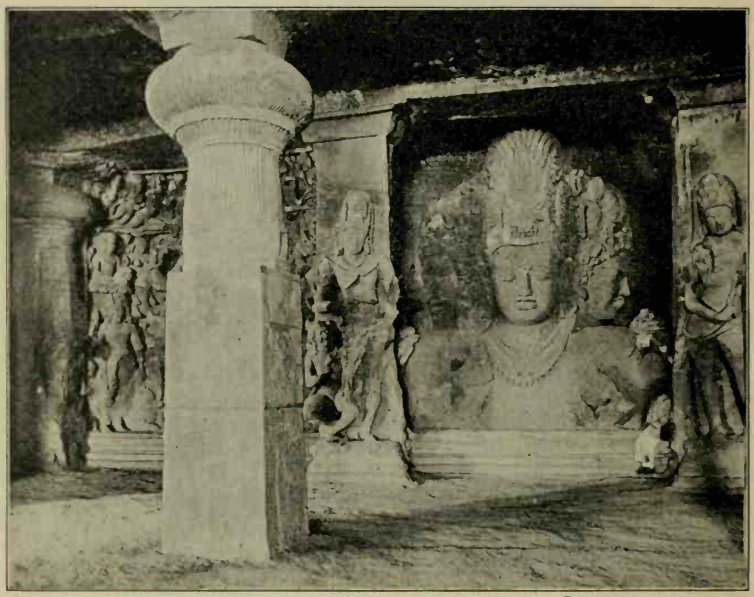
From *Asia* and "Daniell's Oriental Annual"

True to thyself and me; the path of life
Will lead o'er hill and plain, o'er rough and smooth
And all must feel the steepness of the way;
Though rugged be thy course, press boldly on.

. . . . . .

Honor thy betters; ever be respectful
To those above thee. Should thy wedded lord

Treat thee with harshness, thou must never be
Harsh in return, but patient and submissive.
Be to thy menials courteous, and to all
Placed under thee, considerate and kind:



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CARVING IN A HINDU TEMPLE IN INDIA

Be never self-indulgent, but avoid
Excess in pleasure; and, when fortune smiles,
Be not puffed up. Thus to thy husband's house
Wilt thou a blessing prove, and not a curse.

Our fair traveler reached her destination in safety, but the prince failed to recognize his wife. She bethought herself of their wedding ring, and hoped that the sight of that

token might awaken his slumbering memory; but search where she would, she could not find it. It had been lost, perhaps dropped into the river Ganges. This proved to be correct, for later the fish that had swallowed it was caught, and the ring was discovered while the fish was being prepared for cooking. When the circlet of gold bearing his name was restored to the monarch, the curse was lifted, his memory returned, and the story ended happily.

Their religion. It has been said that the religion of the Hindus summed up conduct as "good thoughts, good deeds." The Vedas is the name given to the religious writings of the Hindus, a book held in such reverence that the reading of it was thought to cleanse from sin. The Hindu said, "Greatness is not conferred by years, nor by gray hairs, not by wealth, nor by powerful kindred. Whoever has read the Veda, he always is great."

QUOTATIONS FROM THE HINDU BIBLE

It is better to be dumb for the rest of one's life than to speak falsely.

He who neglects the duties of this life is not fit for this world, much less for any higher world.

Return good for evil, overcome anger by love.

Heaven is a palace with many doors, and each may enter in his own way.

Glory not in thyself, but in thy neighbor.

Be not haughty because of thy knowledge. Converse with the ignorant as well as with the educated.

The way of eternal happiness is open to him who never fails to speak the truth, and to think of others rather than of himself.

The source of final happiness is in the heart, and he is a fool who seeks it elsewhere; he is like the shepherd who searched for the lamb that was in his own bosom.

Buddha. About five hundred years before Christ was born, an Indian monk of royal birth gave to his country a new religion. He was called the Buddha. "Buddhism taught men to live in charity with their neighbors, to reverence their parents, to practice truth and morality. The riches and fleeting pleasures of this world Buddha proclaimed unworthy of pursuit." The new religion spread rapidly over India and into China and Japan. Buddha was the second man of the Indo-European race to rank as the founder of a great religion. Of the first we shall learn in our chapter on Persia.

During the period in Hindu history known as the Buddhist Period, thousands of memorial columns were erected in India containing inscriptions that were really sermons. The practical side of life was not overlooked. "Wells were dug, trees were planted along the road, a system of medical aid was established, officers were appointed to watch over domestic life and public morality, and to promote instruction among the women and youth."

Buddhism is still the religion of approximately five hundred million people, about one third of the human race.

QUOTATIONS FROM THE TEACHINGS OF BUDDHA

One should seek for others the happiness he desires for himself.

The good man's purpose is to increase the mercy, charity, kindness, and piety of all mankind.

The pure man respects every form of faith.

If anything is to be done, let it be done vigorously.

To him in whom love dwells, the whole world is but one family.

A man who greedily seeketh wealth is like a child who eats honey with a knife; scarcely has he tasted the sweetness when he finds he has cut his tongue.

One should feel a compassionate interest in the welfare of all who are oppressed.

Hatred never ceases by hatred, but by love. This is an old rule.

Let no man think lightly of evil, saying in his heart, "It will not come near me." Even by the falling of drops of water a waterpot is filled; so the fool becomes full of evil, even if he gathers it little by little.

The root of religion is to reverence one's own faith, and never revile that of others.

Their art. Of the early art of India we know little. Something remains of its architecture in its religious monuments, the topes and dagobas. These were often one or two hundred feet in diameter, and more than fifty feet in height. There are temples still existing which were cut in the solid rock, with rows of tall pillars crowned with

capitals in the form of animals. Some of these rock-cut caves are unusually beautiful. There were also pagodas, which were copied by China and Japan. Many temples of

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A HINDU TEMPLE AND OBELISK

a later date are still extant. The city of Benares has so many of them that it has been called the Jerusalem of India.

The decline of India. Such was the India of early history, an India different in many respects from that of today. For, as the centuries rolled by, she was attacked first by one envious neighbor and then by another, and always she had to struggle against a depressing climate which stifles initiative and action.

Another reason for the decline of the Hindus was the gradual division of the population into castes or social grades, the priestly caste, the warrior class, the agricultural class, and the serf or slave class. It was true years ago in India as it is today in America that success depends upon what Rudyard Kipling calls

> The everlastin' team-work
> Of every bloomin' soul.

That is the true democracy, and the nation that achieves it and has high ideals will succeed and endure.

FACTS TO REMEMBER

1. The birthplace of history is Asia.

2. The first parents of the English, French, Italians, Spanish, and Germans are called Indo-Europeans.

3. The ancient Hindus had houses, churches, libraries, and theaters; and the prose and poetry that they wrote is as beautiful as ours.

4. They were less brutal and cruel in war than some of the nations engaged in the world conflict that began in 1914.

5. Buddha was born about five hundred years before Christ. He was the second Indo-European to found a great religion.

6. One third of the human race are today followers of Buddha.

II

THE EGYPTIANS

Thy dawning is beautiful in the horizon of the sky.
When thou risest in the eastern horizon
Thou fillest every land with thy beauty.
Thou art beautiful, great, glittering, high above every land.
Thy rays they encompass the lands, even all that thou hast made.
Thou bindest them by thy love.
Though thou art far away, thy rays are upon the earth.

From an Egyptian Hymn to the Sun

A great race in Africa. Let us now journey from Asia into Africa, and view the conditions of civilization there at a time when Europe was still shrouded in the ignorance of savagery. We are to take up another branch of the human family and trace its progress, learning something of its language, literature, and art. As we followed the development of a branch of the Indo-European race in Asia, so now we shall find that in Africa another great people attained a high state of civilization. Among the groups which formed the people we call Egyptians were Hamitic and Semitic tribes which had doubtless wandered into Africa from Asia.

As the English, French, and German tongues are children of the Indo-European parent, so are the Hebrew, Arabic, and Babylonian languages children of the parent known as Semitic. Egypt was the cradle in which a

portion of the Semitic race was nourished and developed, and this race has played a large part in the history of the world.

Egypt. The map shows us that Egypt is situated in the northeast of Africa, between the Mediterranean, the Red Sea, Nubia, and the great desert of Sahara.

This narrow strip of green land lying between seas and almost trackless deserts was created by the Nile River. Every summer this stream overflows its banks and deposits a thin layer of fertile soil, a rich, black earth which is capable of producing enormous crops. Here in her isolation for many centuries Egypt worked out alone her problems of civilization before she was disturbed by foreign interference.

If we think of this story of Egypt as a motion-picture film, we may flash on the screen a landscape described by Dr. James Henry Breasted, a great American student of the Orient, and look for a moment at Egypt as it was in 1920.

The traveler who visits Egypt at the present day lands in a very modern-looking harbor at Alexandria. He is presently seated in a comfortable railway car in which we may accompany him as he is carried rapidly across a low, flat country stretching far away to the sunlit horizon. The wide expanse is dotted with little villages of dark, mud-brick huts, and here and there rise groves of graceful date palms.

The landscape is carpeted with stretches of bright and vivid green as far as the eye can see, and wandering through this verdure is a network of irrigation canals. Brown-skinned men

of slender build, with dark hair, are seen at intervals along the banks of these canals, swaying up and down as they rhythmically lift an irrigation bucket attached to a simple device exactly like the well sweep of our grandfathers in New England. The irrigation trenches are kept full of water until the grain ripens. This shows us that Egypt enjoys no rain.

It is of interest for us to remember that four thousand years ago Egypt had erected enormous earthen dikes to form basins in which to store the water of the Nile for purposes of irrigation. Here in America we are only just beginning to use systems of irrigation for watering, and thus making fertile, the arid regions in our country west of the Mississippi River.

The discovery of metal. We know that the Stone Age was an age of savagery, and that the next step in civilization was the discovery of metal. Let us turn to our motion-picture film again and watch this discovery in Africa while Europe was still in ignorance. See the Egyptian banking his camp fire with pieces of copper ore lying on the ground about the camp, as Dr. Breasted has pictured him:

The charcoal of his wood fire mingled with the hot fragments of ore piled around to shield the fire, and thus the ore was reduced, as the miner says; that is, the copper in metallic form was released from the lumps of ore. Next morning as the Egyptian stirred the embers, he discovered a few glittering globules, now hardened into beads of metal. He drew them forth and turned them admiringly as they glittered in the morning sunshine. Before long, as the experience was repeated, he discovered whence these strange shining beads had come.

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A TYPICAL EGYPTIAN SCENE. THE GREAT PYRAMIDS IN THE DISTANCE

He produced more of them, at first only to be worn as ornaments by the women. Then he learned to cast the metal into a blade, to replace the flint knife which he carried in his girdle.

STATUE OF A CAT

This statue in bronze was made by the ancient Egyptians. (Courtesy of the Metropolitan Museum of Art)

Without knowing it, this man stood at the dawning of a new era, the Age of Metal; and the little bead of shining copper which he drew from the ashes, if this Egyptian wanderer could have seen it, might have reflected to him a vision of steel buildings, Brooklyn bridges, huge factories, and vast stretches of steel roads along which thunder hosts of rushing locomotives. For these things of our modern world, and all that they signify, would never have come to pass but for the little bead of metal which the wondering Egyptian held in his hand for the first time on that eventful day so long ago. Since the discovery of fire over fifty thousand years earlier, man had made no conquest which could compare in importance with this discovery of metal.

Occupations of ancient Egyptians. Agriculture was the chief industry of the Egyptians, as it was of the Hindus. In earliest times farmers used oxen and donkeys as beasts of burden; but, later, horses were brought from Asia. On the farms were also sheep, pigs, cows, and goats. Many of their animals they held sacred, and there were cemeteries for bulls, cats, and crocodiles. The Egyptians had perfected various processes of preserving human bodies and the bodies of animals, by embalming, drying, and salting. A body thus preserved is called a mummy. It is said that such large numbers of mummified cats have been found at Beni Hasan that modern enterprise has employed them as fertilizer.

A VERY OLD EGYPTIAN VASE

Courtesy of the Metropolitan Museum of Art

Shipbuilding was an important industry, and a thriving commerce sprang up on the Mediterranean and the Red Sea. Caravans of donkeys journeyed into the Sudan to trade with the black tribes. These caravans were the first to penetrate Africa, and they brought back with them ebony, ivory, and ostrich feathers.

The Egyptians were not only tillers of the soil, travelers, and traders; there were among them great artists and

artisans who possessed much scientific knowledge; there were remarkable cabinetmakers, who produced beautiful furniture; jewelers whose workmanship in gold and silver has never been surpassed; weavers who made finer and more exquisite fabrics on their hand looms than any now made by machinery, as pieces of linen still enfolding mummies bear evidence; and there are in existence today fragments of their glassware.

A CHILD'S WOODEN DOLL
From ancient Egypt. (Courtesy of the Metropolitan Museum of Art)

Their amusements. While the Egyptians were a grave people, of a strongly religious nature, they knew how to be gay and mirthful. Pictures on the walls of their tombs help to tell us their life story. They delighted in hunting, and whether they pursued the hippopotamus, antelope, and ostrich, or the small wild fowl in the marshes, they hunted all with equal zest. They were fond of fishing, wrestling, and juggling; they liked to play ball, to sing, and to dance. We see that some of their musical instruments were the flute, guitar, harp, and lyre. There were toys for the children. The pictures

reveal that they had a sense of humor and were fond of caricatures.

Their government. In government the ancient Egyptians displayed remarkable ability. Under some of their kings they conquered rich lands in Asia and grew to be a strong united nation of several millions of people, with written laws, and a system of census-taking and of tax-collecting.

The king's huge central offices, occupying low sun-baked brick buildings, sheltered an army of clerks with their reed pens, their rolls of papyrus keeping the king's records and accounts. The taxes received from the people were not in money, for coined money did not yet exist. Taxes were paid in grain, live stock, wine, honey, and linen. With the exception of the cattle these had to be stored in granaries and storehouses, a vast group of which formed the treasury of the king. On market day, having no money to spend, the Egyptians exchanged wares. The cobbler would offer the baker a pair of sandals in payment for a cake, or the carpenter's wife give the fisherman a little wooden box to pay for a fish.

Gold and copper rings and engraved gems were sometimes used as money.

The beginning of literature. We do not actually know what people invented the first alphabet, but many scholars think it was the Egyptians. Their earliest method of recording their thoughts was by means of pictures or hieroglyphics, which were often brightly colored and embellished with gold. This slow process of writing by means of drawings is of great interest to us. A drawing of the sun meant day, of a lion's head, bravery; a picture of two legs denoted

walking; two men fighting indicated the word "battle." Gradually the Egyptians improved this awkward method of expression. They used fewer and fewer lines in making pictures until at last one sign stood for a word. Finally

EGYPTIAN PEASANTS PLOWING

Carving from a tomb of the twenty-sixth century B.C. From the Haskell Oriental Museum, University of Chicago. (Courtesy of James H. Breasted)

signs for twenty-four different letters were perfected. They now had their alphabet, and they soon learned to run these signs together in writing. This working out of a system of writing was one of their greatest achievements.

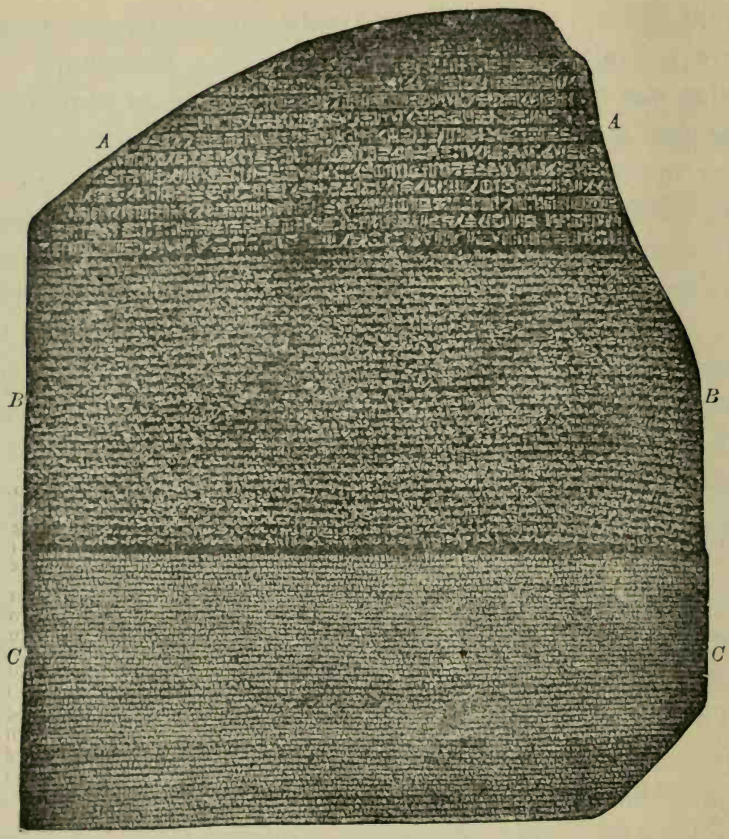
The earliest writing of the Egyptians was inscribed in stone with sharp-pointed instruments. Later they wrote on soft clay, which, being afterwards hardened by baking, preserved the inscription. As the years passed, a stylus of

metal or horn was made, and with this instrument words were traced on sheets of lead or wax. Eventually the stylus was replaced by a reed, and papyrus or parchment was used instead of tablets. Papyrus is the bulrush which grew in the marshes and pools of Egypt and which it is said surrounded the infant Moses in his hiding-place. Parchment was produced by polishing the skins of goats and sheep with pumice stone, and then rubbing them with oil. Sheets of papyrus or parchment were fastened together in long strips, sometimes nearly a hundred feet long. After these strips had been filled with writing, they were rolled up, placed in jars, labeled, and arranged on library shelves, exactly as we arrange our books today. But *our* libraries unhappily will not last for thousands of years. Our paper will not stand the test of time as well as do parchment and papyrus, nor is our climate so favorable to the preservation of books as is the dry atmosphere of Egypt.

CO. SCHOOLS
C205822

The Egyptians used an ink made from lampblack and glue. "The invention of writing," says a famous historian, "has had a greater influence in uplifting the human race than any other intellectual achievement in the career of man. It was more important than all the battles ever fought and all the constitutions ever devised."

These early people of Egypt were not so imaginative as the Hindus in India. They were, in fact, a distinctly practical people, and their writings lack the literary grace and charm that we found in Indian literature. Nevertheless, these ancient Egyptian rolls reveal excellent prose and



THE ROSETTA STONE, BEARING THE SAME INSCRIPTION IN GREEK AND EGYPTIAN

poetry, folk songs, romances, tales of adventure, legends, maxims, history, plays, proverbs, hymns, and prayers.

The Rosetta Stone. Although Egyptian writing has been preserved for thousands of years, it is only about a hundred years ago that we were first enabled to read it

and translate it into English. How was the key discovered which unlocked for us this curious hieroglyphic writing? When the French, under Napoleon, invaded Egypt in 1798, they constructed some military works at Rosetta, in the Delta of the Nile. In the course of this work they dug up a piece of black basalt, nearly four feet long, which was covered with ancient inscriptions in hieroglyphics and in Greek letters. By the use of these Greek letters as a key, after long and patient effort the hieroglyphics were translated. A young French officer and student named Champollion was chiefly responsible for working out the method of translating Egyptian literature. It was not until 1822 that he announced his discovery to the French Academy and that we, of modern times, were able to read Egyptian writing. This famous stone, called the Rosetta Stone, is now in the British Museum, in London. It opened the door to long closed Egyptian libraries.

Selections from Egyptian Literature

Fable of the Lion and the Mouse

Mouse. O Pharaoh. If you eat me, you will not be satisfied. Your hunger will remain. Give me life as I gave it to you in the day of your straits, in your evil day.

Remember the hunters. One had a net to catch you, and the other a rope. There was also a pit dug before the lion; he fell in, and was a prisoner in the pit; he was pledged by his feet. Then came the little mouse opposite him and released him. Now, therefore, reward me. I am the little mouse.

REPROACHES TO A DISSIPATED STUDENT

They tell me that thou forsakest
books,
And givest thyself up to pleasure:
Thou goest from street to street;
Every evening the smell of beer
Frightens people away from thee;
It bringeth thy soul to ruin.

Thou art like a broken helm,
That obeyeth on neither side:
Thou art as a shrine without its god,
As a house without bread.

Thou art met climbing the walls,
And breaking through the paling:
People flee from thee;
Thou strikest them until they are
wounded.

Oh, that thou didst know that wine
is an abomination.

STATUE OF A GODDESS

This is one of the statues of the lion-hearted goddess of war, Sekhmet. (Courtesy of the Metropolitan Museum of Art)

THE CORRUPTION OF MAN

To whom do I speak today?
Hearts are thievish,
Every man seizes his neighbor's
goods.

To whom do I speak today?
The gentle man perishes,
The bold-faced goes everywhere.

To whom do I speak today?
I am laden with wretchedness,
Without a faithful one.

PROVERBS

That man is happy who lives on his own labor.

If thou become great after being small, and gain fortune by toil, and art therefore placed at the head of thy city, be not proud of thy riches which are thine by the gift of God: thy neighbor is not inferior to thee; be to him as a companion.

Gossip is abominable.

If a beggar is made rich, the magistrates will praise him.

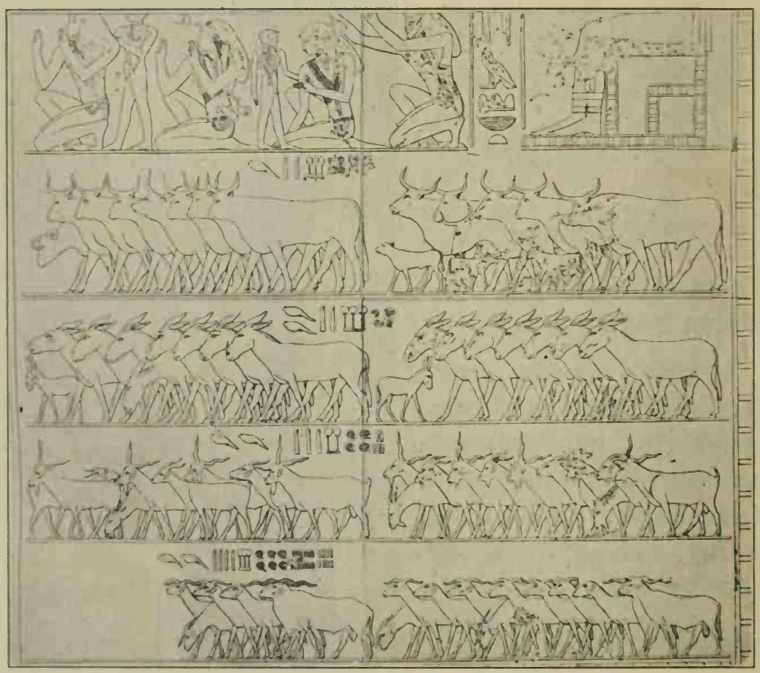
If thou art wise, bring up thy son to fear God.

STATUETTE OF KING SESOSTRIS I

This cedar statuette was found in 1914 near the pyramid of Sesostris I and shows the king wearing the red crown of Lower Egypt. (Courtesy of the Metropolitan Museum of Art)

THE PRINCE

Behold, a prince is in a conspicuous place; water and wind report concerning all that he does: for, behold, that which is done by him never remains unknown.



DOMESTIC ANIMALS CAPTURED FROM THE LIBYANS

An Egyptian wall decoration showing animals captured by Egyptians in the twenty-eighth century B. C. (Courtesy of James H. Breasted)

It is an abomination of the god to show partiality: look upon him who is known to thee as upon him who is unknown to thee.

Behold, a prince who does this, he shall endure.

THE RISING OF THE SUN-GOD

Thy rays nourish every garden:
When thou risest, they live,
They grow by thee;
Thou makest the seasons,
In order to create all thy work.

. . . . . .

Thou makest millions of forms
Through thyself alone,
Cities, towns and tribes, highways and rivers;
All eyes see thee before them.

CREATION OF ANIMALS

When the fledgling in the egg chirps in the shell,
Thou givest him breath therein to preserve him alive.
When thou hast brought him together,
To (the point of) bursting it in the egg,
He cometh forth from the egg
To chirp with all his might.
He goeth about upon his two feet
When he hath come forth therefrom.

In the days of the early Egyptians, threshing-machines had not been invented, and the only known means of separating the kernels of grain from the stalk was by spreading the wheat or barley on the ground or floor and leading the oxen back and forth over it. When the straw was gathered up, the grain would be found lying underneath it. This explains the following

HARVEST SONG

Thresh for yourselves,
Thresh for yourselves,
Thresh for yourselves, O oxen.
Thresh for yourselves,
Thresh for yourselves,
Measures of grain for yourselves,
Measures of grain for your masters.

HYMN TO THE SUN

When thou settest in the western horizon of heaven,
The world is in darkness like the dead.

. . . . . .

Every lion cometh forth from his den.
All serpents, they sting.
Darkness.
The world is in silence.
He that made them resteth in his horizon.

Their art. We in America have been slow to follow some of the good examples of this ancient civilization. For instance, the Egyptian's love and appreciation of beauty far excelled our own. Not until the spring of 1917 was there a law passed providing for a city plan for New York, the largest city on the American continent. This epoch-making law controls, to a certain extent, the heights of buildings, and the uses to which they may be put. The law was passed to make New York a safer, healthier, more beautiful, and more desirable place to live in.

This was considered throughout the United States as a great forward step, and many other cities are now attempting to direct their growth intelligently, so that towns may present an attractive and harmonious appearance, and not be left to develop by chance and without design. And yet, thousands of years before Columbus discovered America, the splendid monumental city of Thebes in Egypt, the "City of a Hundred Gates," was built according to a well-thought-out plan, in which architect, builder, painter, and sculptor worked together to produce an imposing city.

AN EGYPTIAN PAINTING

A portrait painted on wood. (Courtesy of the Metropolitan Museum of Art)

The Egyptians strove for beauty everywhere, not alone in monuments, temples, and tombs, but in houses and furnishings, gardens, household utensils, clothing, every article worn or used. They had charming roof-gardens (we, who live in cities, are only beginning

to enjoy these health-giving luxuries) and on some of the roofs lovely tapestries were used as awnings.

Let us now throw another picture on the screen.

The noble drops one hand idly on the head of his favorite hound, and with the other beckons to the chief gardener and

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A GRAND CLUSTER OF COLUMNS IN THE TEMPLE OF LUXOR AT THEBES, EGYPT

gives directions regarding the new pomegranates which he wishes to try for dinner. The house where this dinner awaits him is large and commodious, built of sun-dried brick and wood. Light and airy, as suits the climate, we find that it has many latticed windows on all sides. The walls of the living room are scarcely more than a frame to support gayly colored hangings, which can be let down as a protection against wind

and sand storms when necessary. These hangings give the house a bright and cheerful appearance. The house is a work of art, and we discern in it how naturally the Egyptian demanded beauty in his surroundings. This he secured by making all his useful things beautiful.

EGYPTIAN STATUE OF A RECUMBENT LION, 378 B.C.

Courtesy of the Metropolitan Museum of Art

Beauty surrounds him on every hand as we follow him in to his dinner. On the handle of his carved spoon blossoms the lotus, and his wine sparkles in the deep blue calyx of the same flower, which forms the bowl of his wineglass. The muscular limbs of the lion or the ox, beautifully carved in ivory, support the chair on which he sits, or the couch where he reclines. The painted ceiling over his head is a blue and starry heaven, resting on palm-trunk columns, each crowned with its graceful tuft of drooping foliage carved in wood, and colored in the dark green of the living room. Doves and butterflies, exquisitely painted, flit across the indoor sky.

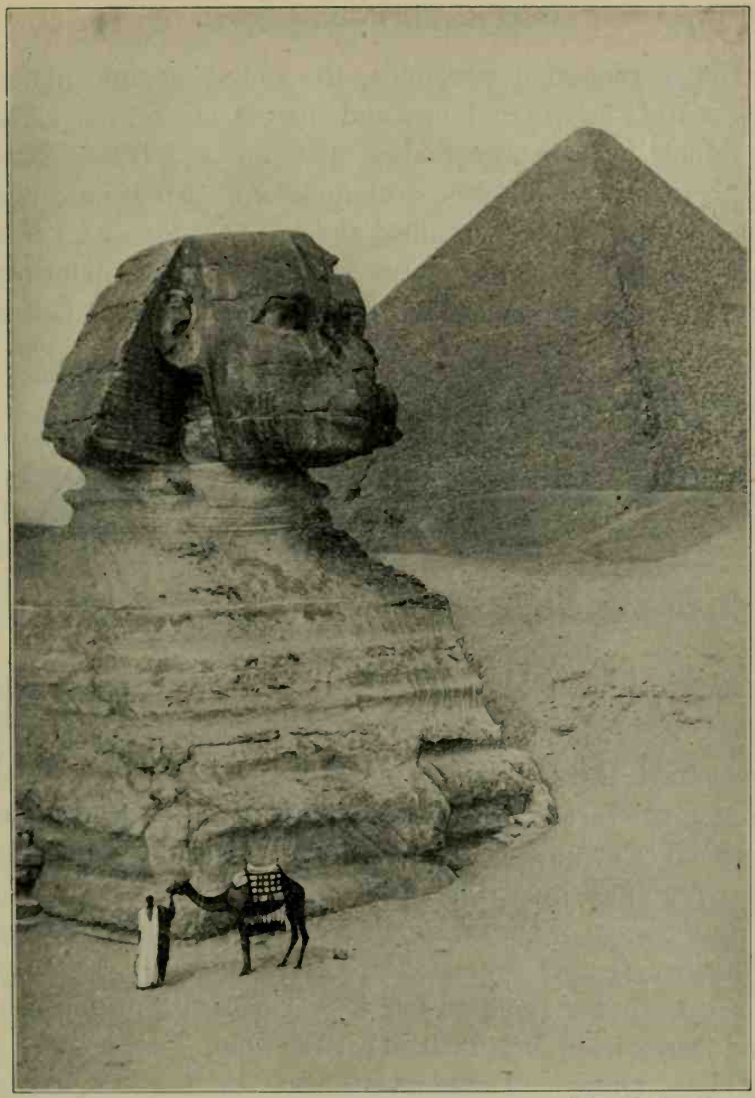
A THEBAN STATUE

From the Temple of Karnak, Thebes (663 B. C.). Chief Scribe Harbas is shown holding a figure of Osiris, the God of the Dead. (Courtesy of the Metropolitan Museum of Art)

So we see that art formed a very important part of the life of this great people, and that their art did not consist solely or even chiefly of pictures to hang on the wall, or of statues to stand in parlor, museum, or public place, but was a part of their daily lives.

In Egyptian painting the colors were laid on without any attempt at shading, and everything was painted flat, as on a map. If they understood perspective, they did not make use of that knowledge. The aim of their art seems to have been to tell a story rather than to represent things as they appear to the eye.

Photographs and paintings have made us familiar with the impressive tombs and monuments of Egypt. Among them the world-renowned figure of the Sphinx is a magnet that has attracted travelers from every land. It is cut from the solid rock. It is sixty-five feet high and two hundred feet long.



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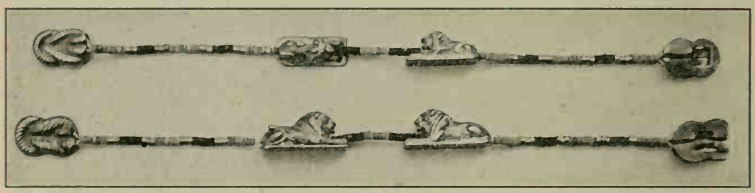
THE GREAT SPHINX AND ONE OF THE COLOSSAL PYRAMIDS BEHIND IT

Under the great pyramids, the oldest monuments in the world, Egyptian kings and queens lay buried. The pyramids are gigantic masses of stone and brick, some of them several hundred feet in length. They surround the chamber which contained the sarcophagus of a ruler, and the walls of the chamber are covered with paintings of scenes from his life. The great pyramid of Gizeh covers



BRACELETS OF GOLD AND TURQUOISE AND CARNELIAN BEADS

These bracelets belonged to a princess. (Courtesy of the Metropolitan Museum of Art)

thirteen acres of ground, and is nearly five hundred feet high. It is estimated that one hundred thousand men must have worked for twenty years upon it. The great temple of Karnak, one of the wonders of the world, has been called the noblest effort of architectural magnificence ever produced by the hand of man.

In the reign of Queen Hatshepsut, the first great woman in history, there was erected in Egypt an obelisk, a granite shaft nearly one hundred feet high, cut in distant quarries, and transported on a boat down the Nile.

These tombs and monuments show us how completely the Egyptians had mastered stone masonry, which they were the first to employ.

The first great general in history. Queen Hatshepsut's husband, Thutmose III, was a renowned Egyptian conqueror. He was the first great general in history, and has been likened to Alexander and Napoleon. He came to the throne about 1500 B.C. and ruled for more than fifty years. The following stanzas, which show that he carried his campaign into Asia, are from a

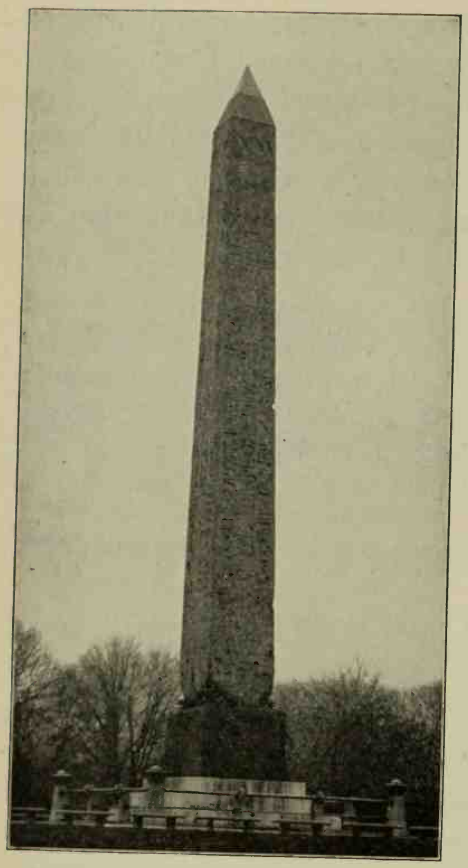
HYMN TO THUTMOSE III

I am come—to thee have I given to strike down Asian people;
Captive now thou hast led the proud Assyrian chieftains;
Decked in royal robes, I made them see thy glory;
All in glittering arms and fighting high in thy war car.

I am come—to thee have I given to strike down the ends of the ocean;
In the grasp of thy hands is the circling zone of waters;
Like the soaring eagle,
Whose far-seeing eye there is none can hope to escape from.

Thutmose III was the first world hero. His commanding figure, his sense of justice, his hatred of treacherous plots, and the just punishments which he administered were remembered for many years. "His name was one to conjure with," says Dr. Breasted, "and centuries after his empire had crumbled to pieces, it was placed on amulets as a word of power."

One of this king's greatest monuments, his obelisk at Heliopolis, now rises on our own shores, in Central Park, New York City, as a memorial of the world's first builder



OBELISK OF THUTMOSE III

This monument is now in Central Park, New York City. (Courtesy of the Metropolitan Museum of Art)

of an empire. Other obelisks have been removed from Egypt. One now stands on the Thames Embankment in London, one is in Paris, and there are twelve in Rome.

Their religion. Like other ancient peoples, the Egyptians believed in life after death; but civilization was still so young and so simple that they could not imagine conditions in the hereafter as differing from those of the present. They thought it necessary to preserve the body that life might continue in another world. And they placed clothing and food in the burial places of their loved ones.

The famous Egyptian "Book of the Dead" is composed of inscriptions found on the pyramids, and they reveal the yearning of the Egyptian for the life beyond the grave.

In the following extracts from this book the soul makes its declaration in a Great Hall of Judgment, and we see that these people, like the Hindus, were striving for right living, and that they believed a good life here would bring them happiness hereafter.

O ye Lords of Truth, I have not privily done evil against mankind.

I have not afflicted the miserable.

I have not told falsehoods.

I have not made the laboring man do more than his daily task.

I have not been idle.

I have not been intoxicated.

I have not caused hunger.

I have not murdered.

I have not defrauded.

I have not cheated in the weight of the balance.

I have not slandered anyone.

I have not stopped running water.

I have given food to the hungry, drink to the thirsty, and clothes to the naked.

It is plain that the Egyptians believed in living honestly and uprightly, in showing kindness to all, and in treating the poor and rich with equal justice. Popular stories were written to show how nobles and kings should do justice to all classes of people, and how the grievances and rights of the poor must have proper consideration. At an early stage of the development of Egyptian civilization it had been thought that only kings ascended to heaven, but

later it was believed that the common man as well might enter the kingdom of God, and the common people began to receive such burial as had formerly been given to kings.

LIMESTONE PORTRAIT HEAD OF IKHNATON

This remarkable portrait, discovered at Amarna, gives an impression of the dreamy beauty of this extraordinary young king. (Courtesy of James H. Breasted)

King Ikhnaton. The Egyptians worshiped several gods, and like all other early people first saw their gods in natural surroundings, such as the sun, the hilltops, trees, and water. The human mind had not yet reached a point of development where it could think of a spiritual god.

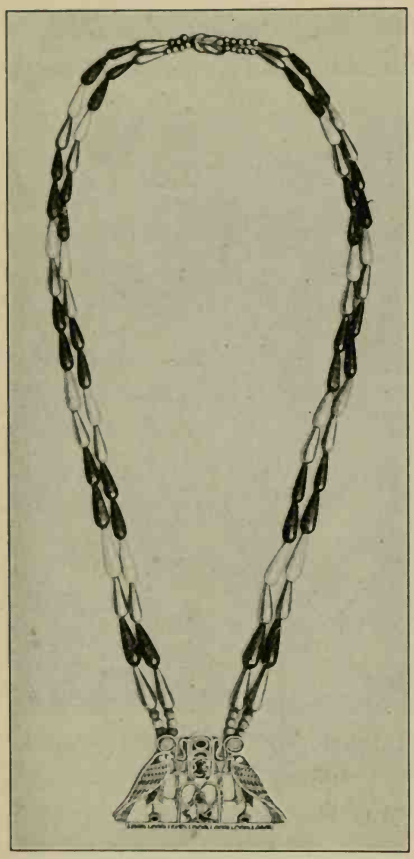
But King Ikhnaton, about 1400 B.C., declared his faith in only one God, a Father-of-All, who had created all races of men, all animals and living things. He thought of God as a kind and loving father, who preserved and watched over all the creatures he had made.

KNEELING FIGURE HOLDING INSCRIBED TABLET

Courtesy of the Metropolitan Museum of Art

He believed in the Sun-god, and the joy that he felt in nature breathes through his religion. Unless we have been in Egypt, it is difficult to understand the glory of its sunshine. An American traveler recently said: "The sun is the secret of the East. You breathe the sunlight; you feel it warm in your lungs and heart. The whole system absorbs sunshine."

So we find that centuries before Buddha or Christ was born this Egyptian king taught the existence of one great Father. During his reign many of his subjects shared his faith, but it perished with him. The Egyptians were not prepared for such a change in their religious beliefs.



AN ORNAMENT AND NECKLACE

A trinket made of inlaid gold and colored jewels which was given to a princess by her father, whose name is incorporated in the design of the pendant. (Courtesy of the Metropolitan Museum of Art)

The following quotations are from the sacred writings of the Egyptians:

The soul lives after the body dies.

When thou speakest, thou shouldst know what can be urged against thy words. Better silence than talking over much.

Act not the part of a chatterer. Remember that the men who utter ill-natured words must not expect good-natured deeds.

Verily the ruin of a man resteth on his tongue.

Waste not time in which thou canst work. Wealth endureth not when work is abandoned.

Be diligent at all times and do more than is commanded. The opportunity having passed one seeketh in vain to seize another.

Somebody has pointed out that the Bible of the ancient Egyptians is the only sacred book of the early peoples that has no story

of the flood. In every other country from which had emanated a great religion immense damage and terrible suffering were caused by rivers overflowing their banks. But the overflow of the Nile, instead of bringing destruction and death, was a rich blessing, in fact the only means of preserving life. In place of a story of a flood the Egyptians had a myth which told them that when the great god Re had grown old and feeble, people conspired against him. Re in his anger sent a fierce, lion-headed goddess to devour them. The goddess put so much energy into her task that Re began to fear mankind would be entirely destroyed. He could not persuade the goddess to desist, for, having tasted blood, she craved more and more. At last Re made seven thousand jars of beer to look like blood. The goddess, thus deceived, drank herself into a helpless condition and while she was in this state the remnant of the human race escaped.

Our debt to Egypt. We are indebted to the old Egyptians for many things besides the discovery of the use of metal, a system of irrigation, the use of an alphabet, and the development of a love for beauty. They taught us to consider education of the highest value. They gave special attention to mathematical studies and worked out a calendar four thousand years before Christ, which, with the changes made later by Julius Cæsar, is practically the calendar which we use today. They were also skillful at surgery, and even dentistry was not unknown. Mummies have been found with gold fillings in their teeth.

In the year 1811 there were discovered, hidden away in galleries cut in the rock, the bodies of Egyptian emperors which had lain undisturbed for thousands of years. They were now removed and taken to the National Museum at Cairo, and today visitors are able to look into the faces of these rulers of Egypt who lived more than three thousand years ago.

EGYPTIAN COFFIN AND MUMMY OF A LITTLE GIRL NAMED TSEN NIEN, 663 B.C.

Courtesy of the Metropolitan Museum of Art

The builders of this first Egyptian civilization were overthrown by foreign foes, Semites, Hittites, and Indo-Europeans from the shores of the Mediterranean. For twenty-five hundred years no native prince has sat on the throne of Egypt. But we shall learn from later chapters, particularly those on Persia, Greece,

and Rome, how the civilization which Egypt developed has been passed on to those of us who are living today.

And now, before the curtain falls on this chapter, here is a final picture of Egypt as it is today. We may in imagination produce this film from the graphic word-painting of Sir Gaston Maspero, a lover of Egypt and one of the highest authorities on all that pertains to it:

The Nile, its shining surface dotted with white sails, flows among the trees. The country stretches green and pleasant, with tufts of acacias and palms scattered about it. Here and there a village stands out gray amid the greenness. The evening mists begin to be visible above the houses. The wind brings in gusts the scent of flowering beans, and so penetrating a sweetness breathes from everything that we can do nothing but look vaguely at what is before us in a sort of languor.

The sun has just gone down. The tones change, become lighter, melt into each other, graduate from flaming red to purple amethyst, golden yellow, soft pink, faded green, pale blue. For three-quarters of an hour there is a play of color of inexhaustible strength and richness; then, as darkness gains on the world, the tints grow confused and melt away, the reflections vanish, the air thickens, the sky becomes a uniform dark blue.

FACTS TO REMEMBER

1. The Egyptians are one of the oldest peoples in history. Their earliest home was in Africa.

2. They were not Indo-Europeans. Among the groups which formed the Egyptians were Semitic tribes who may have wandered into Africa from Asia.

3. While Europe and America were still peopled by savages, the Egyptians discovered the use of metal, invented an alphabet, devised a calendar, and became a highly civilized nation.

4. The Egyptians engaged in many industries; art and literature flourished.

5. Their tombs and monuments are among the most impressive and wonderful in the world.

6. They had so strong a love for beauty that not only their cities and houses, but their furniture and all their smaller useful belongings were beautiful.

7. The first great woman in history was an Egyptian, Queen Hatshepsut.

8. The first great military monarch in history was an Egyptian, Thutmose III. A monument to this king in the form of an obelisk was brought to America from Egypt and now stands in Central Park, New York City. It is more than three thousand years old.

9. The first person in history to teach that there was only one God was an Egyptian king, Ikhnaton. He lived about fourteen hundred years before Christ was born.

III

THE CHINESE

No scarlet-tasseled hat of state can vie with soft repose;
Grand mansions do not taste the joys the poor man's cabin knows.
I hate the threatening clash of arms when fierce retainers throng.
I loathe the drunkard's revels and the sound of fife and song;
But I love to seek a quiet nook, and some old volume bring,
Where I can see the wild flowers bloom and hear the birds in spring.

From an old Chinese poem

A people of the yellow race. If we now turn to another great Asiatic people, the Chinese, and study them closely, we shall have to conclude that such minor differences as color of the skin and shape of the face, which cause the various races of mankind to appear different, are really unimportant.

The Chinese have yellow skin, flat faces, and slanting eyes. Until recently they wore their shining black hair in a long plait down their backs. "How queer they look! How queer they must be!" is the way some of us have appeared to reason about them. We seemed to forget that to the Chinese our white faces, round eyes, and short hair were just as strange and amusing.

The Chinese are neither Indo-European nor Semitic. They belong to the yellow race.

China. China is one of the oldest living nations and has one of the highest civilizations in the world. "No

other existing nation can look back over so long a past of continuous development. When the foundations of Greece and Rome were being laid, and when the great Hebrew prophets were in the midst of their ministry, a nation was being shaped and a civilization formed which have come down through the centuries with a comparatively unbroken history." Up to a recent period, less

CHINESE MERCHANTS IN MONGOLIA WITH CARTS LOADED WITH MILLET MEAL

Photograph by Dr. Luther Anderson. (From *Asia*)

than two hundred years ago, the reputation of China was such that she was regarded by many in the West as the nation whose ideals in business, diplomacy, and matters of everyday life were most worthy of being followed.

The earliest records show us the Chinese settled more than four thousand years ago along the banks of the Yellow River, so called because of the muddy color of its rushing torrent. It is estimated that the Chinese now comprise at least one fifth of the human race. Census-taking is a very old institution in China. There are still in existence records of a census taken as far back as two

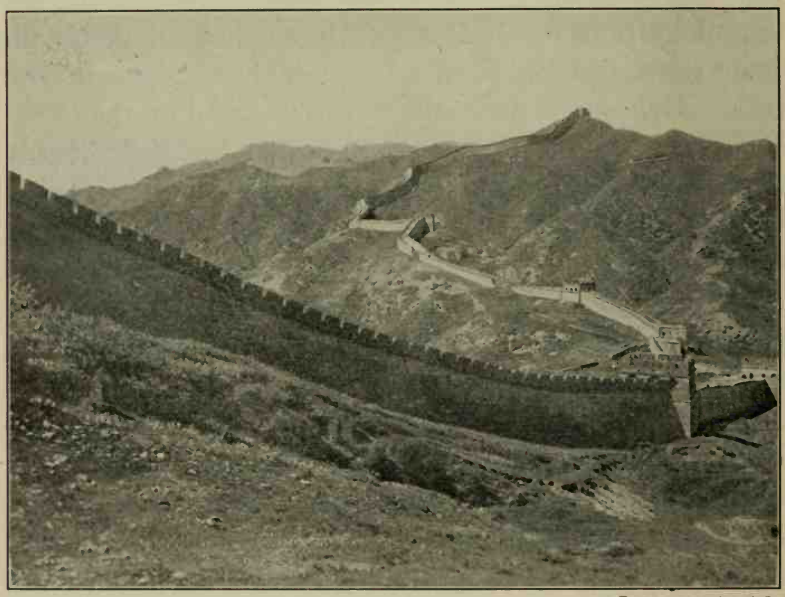
thousand years ago, when the population of China was found to be twenty million.

In the early centuries, when there was little travel on the high seas, and when railways over mountain ridges were undreamed of, China was partly shut in by the natural barriers of the Pacific Ocean, and of mountain chains that contain some of the highest peaks in the world. Her people were still further isolated by the Great Wall, built to protect them from the barbaric Tartar tribes that were constantly threatening their existence. And so, through a long period of years, she developed her own civilization and culture, acquiring nothing from other races or groups. Japan and Korea, her nearest neighbors, borrowed from China her art, religion, literature, and government.

Now that countless ocean steamers, and the demands of modern life, have led self-invited Orientals and Westerners practically to force China to meet them, she has, very slowly and with great reluctance, begun to adapt herself to modern ways. It is perhaps natural that she should still regard foreigners as "barbarians." Had she been left undisturbed, she would doubtless still be living very much as she lived hundreds of years ago.

When we speak of China proper, we mean that part of the country known as the Eighteen Provinces, but the Empire of China includes besides these Mongolia, Manchuria, and Tibet. "Every one of the Eighteen Provinces," says Professor Kenneth Latourette, "has workable deposits of coal, and in one province alone a

geologist has estimated that there is enough to last the entire world at the present rate of consumption for many centuries." There are also extensive deposits of iron, large fields of petroleum, and much tin, copper, and salt.



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THE GREAT CHINESE WALL

The Great Wall. The Chinese have always been a peace-loving people, but they were compelled to fight for their lives against hordes of enemies who coveted their possessions. For protection against these invaders about 200 B.C. they built their Great Wall, which extended fourteen hundred miles, and which is still standing. It is built of brick and masonry, and is more than twenty-two feet high

and twenty feet thick. At intervals of every hundred yards there is a tower forty feet in height. The top of the wall is wide enough for six horsemen to ride abreast. "Surmounting hills, valleys, rivers, and plains, it stretches

CHINESE FOOT-POWER IRRIGATION PUMP
Photograph by H. K. Richardson. (From *Asia*)

over a line which, if drawn in America, would reach from Philadelphia to Kansas City." In its construction several millions of men were occupied for ten years.

Discoveries and inventions. When we are boasting of our inventive and mechanical skill, we must remember that for centuries the Chinese excelled in these very things. In fact they have probably invented and originated more than any other people. As somebody has said, the civilization of China is her own, while ours is only a new edition, revised and corrected, of former civilizations.

If we attempt to name some of the things these Orientals did, the following are among the first that come to mind. They discovered the art of printing from wooden blocks long before that art was known in Europe, and they published the first newspaper in the world. They invented the mariner's compass, water wheels, and irrigating appliances, and it is probable that they invented gunpowder. The custom of preserving food by means of cold storage, a very modern practice with us, is centuries old in China. They built wonderful bridges, knew how to cast in bronze, were skilled in the manufacture of silk and porcelain, excelled in the art of painting and in the science of agriculture. They were the first to cultivate the tea plant and to discover the use of tea.

Agriculture. China has a remarkably fertile soil and a good climate, and agriculture has, from time immemorial, formed one of the chief industries of the Chinese. In connection with their irrigation system they early learned how to build dikes to drain the lowlands and make them available for farming.

Their methods of treating and working soil are still in advance of ours. They carry on intensive farming far better than we. They have developed new varieties of grain. They have for centuries weighed and considered food values with the care that we are just beginning to bestow on these important subjects. They long ago found out that the soy bean and fish were excellent substitutes for meat, and every thrifty farmer raises beans on his land, and fish, free of cost, in his own irrigation pond.

The following amusing stanza, showing that beans may be grown for fuel as well as for food, is from an old Chinese poem:

> A fine dish of beans had been placed in the pot,
> With a view to a good mess of pottage all hot.
> The beanstalks, aflame, a fierce heat were begetting,
> The beans in the pot were all fuming and fretting.
> Yet the beans and the stalks were not born to be foes;
> Oh, why should *these* hurry to finish off *those*?

And these paragraphs are from a very old essay by Ch'ao Ts'o written 155 B.C.

THE VALUE OF AGRICULTURE

Crime begins in poverty; poverty in insufficiency of food; insufficiency of food in neglect of agriculture. Without agriculture man has no tie to bind him to the soil. Without such tie he readily leaves his birthplace and his home. He is like unto the birds of the air or the beasts of the field. Neither battlemented cities nor deep moats, nor harsh laws, nor cruel punishments, can subdue this roving spirit which is strong within him.

He who is cold examines not the quality of cloth; he who is hungry tarries not for choice meats. When cold and hunger come upon men, honesty and shame depart. As man is constituted, he must eat twice daily, or hunger; he must wear clothes, or be cold. And if the stomach cannot get food and the body clothes, the love of the fondest mother cannot keep her children at her side. How then should a sovereign keep his subjects gathered ound him?

The wise ruler knows this. Therefore he concentrates the energies of his people upon agriculture. He levies light taxes. He extends the system of grain storage, to provide for his subjects at times when their resources fail.

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A PRIMITIVE CHINESE METHOD OF GRINDING RICE FOR FLOUR

Government. In her government China has been, on the whole, a democracy. The people called their emperor the Son of Heaven, and paid him the profoundest respect so long as he ruled them well. When he oppressed them, or became lax in his duties, so that the people suffered, they could always find ways of removing him and of filling his place with one whom they considered more worthy.

They have regarded their nation as one family, and the head of it as their father. But "the ruler existed for the people, not the people for the ruler." Quotations from their books still preserved furnish abundant evidence that even in remote times China understood the most important principle of government. For example:

> The people should be cherished,
> And should not be downtrodden.
> The people are the root of a country,
> And if the root is firm, the country will be tranquil.

The people are of the highest importance; the gods come second, the sovereign is of lesser weight.

Wise and virtuous is the ruler who scorns not the masses.

> A state, though poor as ours, might thrive
> If but its rule were good.
> Our rule is bad, our state is sad;
> With mournful heart I grieve.

When Confucius was asked a question in regard to government he said, "To govern a country there must be reverent attention to business, faithfulness, economy in expenditure, and love for the people."

When Confucius was crossing the T'ai mountain, he overheard a woman weeping and wailing beside a grave. He thereupon sent one of his disciples to ask what was the matter; and the latter addressed the woman, saying, "Some great sorrow must have come upon you that you give way to grief

like this." "Indeed, it is so," replied she. "My father-in-law was killed here by a tiger; after that my husband; and now my son has perished by the same death." "But why, then,"

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CHINESE SCHOOL CHILDREN

inquired Confucius, "do you not go away?" "The government is not harsh," answered the woman. "There!" cried the master, turning to his disciples, "remember that. Bad government is worse than a tiger."

The Chinese system of civil-service examinations, while not without faults, brought into competition for public

positions people with well-trained minds. A boy from the humblest farmhouse stood an equal chance with the boy from the palace, so that in this respect the democracy of China resembled our own.

Some characteristics. The Chinese have always loved their homes, and have found their chief pleasure in family life. One of their proverbs says, "Every day is happy at home, every moment miserable abroad." A stanza from one of their poems reads:

> Away to the east lie fair forests of trees,
> From the flowers on the west comes a scent-laden breeze.
> Yet my eyes daily turn to my far-away home,
> Beyond the broad river, its waves, and its foam.

They cherish their friends, their books, and their flowers. "The poorly paid clerk will bring with him to his office in the morning some trifling bud, which he will put into a tiny vase of water, and place beside him on his desk." They are fond of animals and birds, and they love the beauty of their natural scenery, as these verses show:

> The birds have all flown to their roost in the tree,
> The last cloud has just floated lazily by;
> But we never tire of each other, not we,
> As we sit there together, the mountains and I.
>
> . . . . . .
>
> The incense-stick is burnt to ash,
> The water clock is stilled,
> The midnight breeze blows sharply by,
> And all around is chilled.

Yet I am kept from slumber by
The beauty of the spring:
Sweet shapes of flowers across the blind
The quivering moonbeams fling.

THE HAPPY MAN

He has perched in the valley with pines overgrown,
This fellow so stout and so merry and free,
He sleeps and he talks and he wanders alone,
And none are so true to their pleasures as he.

He has builded his hut in the bend of the mound,
This fellow so fine with his satisfied air;
He wakes and he sings with no neighbor around,
And whatever betide him, his home will be there.

He dwells on a height amid cloudland and rain,
This fellow so grand whom the world blunders by.
He slumbers alone, wakes, and slumbers again,
And his secrets are safe in that valley of Wei.

As a race the Chinese are hard-working, honest, thrifty, intelligent, and liberal minded. They are naturally clever, and seem able to turn their hands to almost any occupation. It has been said by a writer who has lived long in the Orient that a Chinese knows the time without a watch, that he can prepare and cook his own food, wash, patch and often make his own clothes, judge the weather, till the fields, catch fish, saddle a horse, and master animals, reptiles, and birds of all kinds under unexpected

circumstances. Best of all, it is quite generally conceded that the word of a Chinese may be trusted absolutely, and that, as the phrase goes, his word is as good as his bond.

Their religion. The Chinese have always been tolerant in their religious beliefs, and there never have been in China the religious wars that we find in the history of some other countries. One of their earliest beliefs was that a spirit abode in every object. When over the long trade route from India, across plains and over mountains, the disciples of Buddha carried their master's religion, many Chinese gladly accepted Buddha's ideas and tried to live the life of self-forgetfulness and loving service that he pointed out as the path of righteousness.

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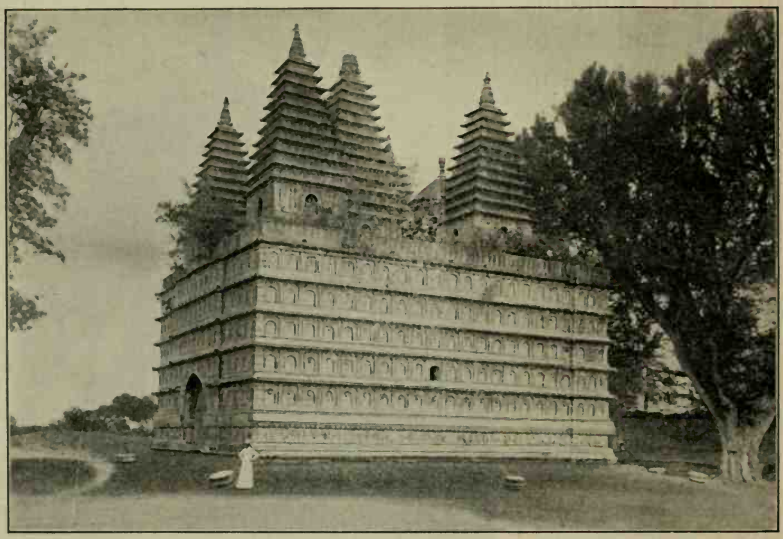
THE TEMPLE OF HEAVEN IN THE CITY OF PEKING

Among the names of the great leaders of China one stands out above all others, that of Confucius, the great teacher, statesman, philosopher, the "Uncrowned King."

Ssŭ-ma Ch'ien, a Chinese historian, who died nearly a century before the Christian Era, said of Confucius, "He is the model for such as would be wise. He may indeed be pronounced the divinest of men." A legend regarding



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ANCIENT FIVE-TOWERED PAGODA NEAR THE SUMMER PALACE
PEKING, CHINA

him states that before his birth, on a stone found in his father's garden, appeared this mysterious inscription, "A child is about to be born pure as the crystal wave; he shall be king, but without territorial dominion." The child became, in due course, a king indeed, though his highest official position was that of premier; and his loving and faithful subjects may be numbered by millions. He spent his life trying to make China a better country to live in,

and to make the Chinese a better people, and for more than two thousand years his precepts have been taught in the schools of China. His golden rule, "What you do not like when done to yourself, do not to others," has been, in more or less different form, the golden rule down to the present time. He taught the value of self-respect, of reverence for law, of orderliness, gentleness, charity and duty towards one's neighbor. Many of his sayings are included in the following extracts from the sacred books of China:

True politeness consists in never treating others as you would not like to be treated by them.

When you have learned how to live well, you will know how to die well.

A flaw in a piece of white jade can be ground away, but for a flaw in speech nothing can be done; therefore be cautious as to what you say.

Friends should give each other good counsel and stimulate each other to the love of goodness.

Be human to all animals, even to insects. Harm not even plants or trees.

Do not ask others to love you all they can, but try so to love them.

Overcome evil with good and lying with truth.

To know a thing is right and not to do it is a weakness.

Not to speak when we should is cowardly concealment.

Never allow yourself to do a wrong thing because it seems trifling, nor to neglect doing a good act because it seems small.

Have no companionship with a man who injures his neighbor.

The disease of men is neglecting to weed their own fields and busying themselves with weeding the fields of others.

Let me not say that Heaven is high aloft above me. It ascends and descends about our doings; it daily inspects us wherever we are.

The ways of God are not invariable; on the good doer he sends down all blessings, and on the evil doer he sends down all miseries.

You should ever stand in awe of the punishment of Heaven.

God is with you, have no doubts in your heart.

Education and literature. A page of Chinese writing looks as strange to us as our writing appears to them. As in other countries, writing began with pictures to represent objects, horses, birds, dogs, and so on. A crescent stood for a moon, and three peaks for a mountain; a picture of two folding doors, with an ear between, meant "to listen." These pictures were gradually changed to the present characters, which stand for words. They had no alphabet. The books of ancient China consisted of thin slips of wood or bamboo on which the characters were written.

In ancient China education and literature were considered of the highest importance. Though the education of women was to a great extent neglected, they were probably more frequently educated than in most Asiatic countries. In spite of the respect of the Chinese for

education, however, it is probable that the great mass of people were unable to read.

The Chinese gave great attention to their system of competitive examinations. Early in their history printed

PRIMITIVE AND MODERN MEANS OF TRAVEL

Camels and an automobile in the streets of Peking, China. (From *Asia*)

books were put into the hands of school children, and there was a school in every village. In fact, learning was held in such high esteem that written characters were considered sacred, and being sacred they could not be put to an ignoble purpose. Accordingly, all paper containing printed matter was carefully collected from places where

it might be trampled on, and burned in receptacles placed along the streets for that purpose. As we walk through some of our American cities, and have our sense of decency outraged by pieces of dirty newspaper blown from the streets into our faces, we wish that printed matter might, in our own country, be held a little more sacred.

A HERD OF MONGOLIAN PONIES

Photograph by Dr. Luther Anderson. (From *Asia*)

The Chinese compiled encyclopedias, and wrote books of poetry, philosophy, and medicine. In one of the latter the following excellent rules for health were laid down:

Breathe regularly and deeply, preferably of the morning air.
Stand in an upright position.
Strengthen the muscles by gymnastic exercises.

China is a mixture of different groups of people, and those who live in one part of the empire are often not able to understand the speech of those living in another. But the written language is the same throughout the country, so that communication may be carried on in

writing; and all are able to read the same books. There are today forty million children of school age in China.

The following quotations of verses, proverbs, maxims, and the like give some idea of ancient Chinese literature:

Sweet was the scene: the orioles
Fluttered around, and on the bushy trees
In throngs collected, whence their pleasant notes
Resounded far in richest melody.

Be tremblingly fearful,
Be careful night and day;
Men trip not on mountains,
They trip on ant hills.

On his bed of straw reclining,
Half despairing, half repining,
When athwart the window-sill
In flew a bird of omen ill,
And seemed inclined to stay.
Gentle bird, in mercy deign
The will of fate to me explain:
Where is my future way?
It raised its head as if 'twere seeking
To answer me by simply speaking,
Then folded up its sable wing,
Nor did it utter anything,
But breathed a "Well-a-day."

Deal with the faults of others as gently as with your own.

Oblige, and you will be obliged.

Nature is better than a middling doctor.

If you fear that people will know, do not do it.

Politeness before force.

A man thinks he knows, but a woman knows better.

Long visits bring short compliments.

One dog barks at something, and the rest bark at him.

Gold is tested by fire, man by gold.

To the good I would be good. To the not-good I would also be good, in order to make them good.

Recompense injury with kindness.

When roused to life again, I straightway ask
The bird which sings in yonder leafy trees,
What season of the year has come its round.
"The Spring," he says,
"When every breath of air suggests a song."

Do not speak lightly; your words are your own. Do not say, "This is of little importance; no one can hold my tongue for me." Words are not to be cast away. Every word finds its answer. Every good deed has its recompense.

By nature men are nearly alike; by practice they get to be wide apart.

The highest excellence is like that of water. The excellence of water appears in its benefiting all things, and in its occupying, without striving, the low place which all men dislike.

Their amusements. Although one of the early rulers of China, in his desire to make a fresh start, tried to destroy all books and printed records, he fortunately failed in his

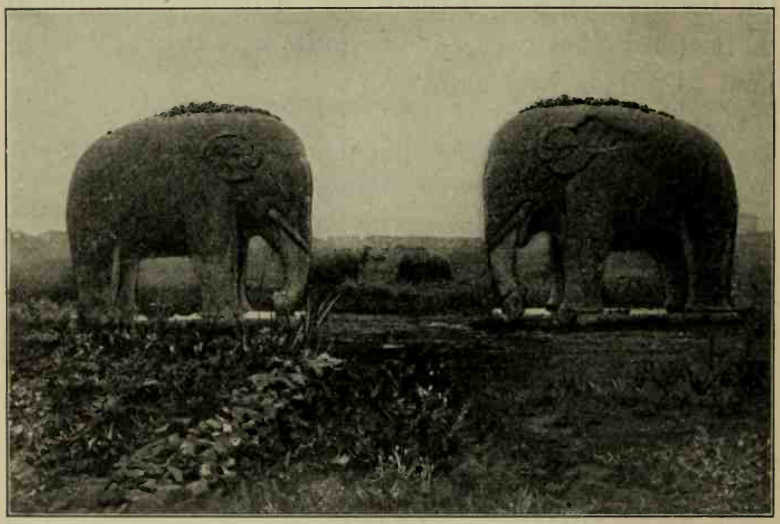
attempt, and we may still read in accounts of the daily lives of the early Chinese how they employed their time when at leisure. It is easy to discover that they enjoyed hunting, fishing, boxing, wrestling, and playing football. The theater was one of their chief delights. The following pastoral ode reveals an energetic wife urging her husband to pursue wild game:

"Get up, husband, here's the day."
"Not yet, wife, the dawn's still gray."
"Get up, sir, and on the right,
See the morning-star shines bright:
Shake off slumber, and prepare
Ducks and geese to shoot and snare.

"All your darts and line may kill,
I will dress for you with skill.
Thus a pleasant hour we'll pass,
Brightened by a cheerful glass;
While your lute its aid imparts,
To gratify and soothe our hearts."

Their art. The priceless collections in our art galleries and museums enable us to study the wonderful art of the early Chinese. Their porcelains are marvelous in form and color, and their paintings beautiful; but to appreciate the latter properly, we must look at them as if we were a bird on the wing, because the Chinese painter generally looks at his subject from above, from a mountain side or from an upper window.

A great art critic says that the landscape art of the Chinese, founded by the Sung dynasty, about one thousand years ago, and continued by the Japanese, must stand as the greatest school of landscape art which the



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THE STONE ELEPHANTS THAT GUARD THE APPROACH TO THE KINGS' TOMBS AT NANKING

world has seen; that their effort was not so much to portray nature as it appeared to the eye, as to reveal the soul back of nature.

In Chinese architecture the most distinctive feature is the pagoda, with its curved roofs, the usual nine stories diminishing in size as they reach the top. Pagodas are built of wood, richly painted, and faced with glazed porcelain tiles of bright colors. The most celebrated is the

Porcelain Tower at Nanking. The temples to Buddha erected in China show the influence of Indian art.

It has been said of China that she always conquers her conquerors, be they Tartars, Mongols, or Manchurians.

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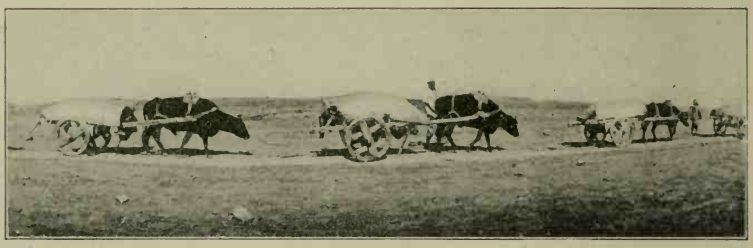
ANCIENT CHINESE STATUES AND TOMBS

Her territory is so vast, her intelligence so sound, her culture so deep, that she assimilates even those who defeat her in battle. Marco Polo, a great Italian traveler, who lived before Columbus discovered America, penetrated China, then an unknown country. At that time the country was called Cathay, and Kublai Khan, the great Mongol, had with his hordes overrun China and was ruling

the country. But as time wore on, a strange thing happened to the Chinese; instead of their becoming Mongols, the Mongols became Chinese.

"The future of the Chinese," says Professor Latourette, "cannot fail to be of vital significance to the entire world. This is especially true because they are among the ablest of mankind, as is shown not only by their civilization,



CHINESE MERCHANTS TRANSPORTING GOODS INTO MONGOLIA

Photograph by Dr. Luther Anderson. (From *Asia*)

but by their industry, their thrift, their commercial ability, their physical vitality, and the achievements of their students in the universities of the West. Chinese students in American universities have frequently carried off high scholastic honors in open competition with the flower of our youth."

The year following the end of the World War found China more willing to consider modern methods than she had ever been. A new and simpler system of learning to read has been devised and vast numbers of illiterate Chinese are availing themselves of it. During the war one hundred and fifty thousand Chinamen went to France to

do necessary manual labor. In a recent article a close observer of these workmen in France makes this interesting prediction: "He smiles, toils, and watches the life around him. No problem has balked him yet. When his task in France is completed, he may be expected to return to his home, start in to clean up China and bind it by bands of steel and crowded waterways into a worthy republic."

A FRIENDLY COW

Photograph by Maynard Owen Williams. (From *Asia*)

FACTS TO REMEMBER

1. The Chinese are neither Indo-European nor Semitic. They belong to the yellow race.

2. Their birthplace was the Orient, and they are the oldest nation in history that has had a continuous existence.

3. The Chinese comprise about one fifth of the human race. In China there are forty million children of school age.

4. China developed one of the most splendid civilizations in the world. She borrowed nothing from other nations, but shut herself up within her own boundaries and never tried to conquer the world.

5. The ancient Chinese invented and originated more than any other people.

6. Some of their earliest inventions were the art of printing from wooden blocks; gunpowder; mariner's compass; water wheels. The Chinese were the first manufacturers of silk and porcelain.

7. They were a peace-loving, hard-working people.

8. They had excellent schools and libraries, were strong believers in thorough education, and had developed a great art while America was still a wilderness.

9. The greatest name in Chinese ancient history is Confucius; he was a statesman, a philosopher, and a religious teacher.

IV

THE BABYLONIANS, ASSYRIANS, AND CHALDEANS

O King of Light and Joy and Peace,
Supreme thy love shall ever reign;
Oh, can our songs of bliss here cease?
Our souls for joy cannot restrain,
Sweep, sweep thy lyres again.

The former things are passed away,
Which we on earth once knew below;
And in this bright, eternal day
We happiness alone can know
Where bliss doth ever flow.

An Old Assyrian Hymn

Semitic peoples in Asia. If you look at a map of Asia, you will see before you a country of which the western part was for years a great battlefield between people from the mountains of the North and wandering tribes from the pasture lands of the South. The latter were nomads, who drove their flocks of sheep or herds of cattle from place to place, sometimes sleeping in tents, and sometimes lying down at night wrapped in their sheepskin garments with the ground for a bed, their only roof the warm starlit sky.

Many of these groups from the South belonged to the great white race that was not Indo-European, but Semitic. We have learned that many groups we now call nations

belong to the Indo-European people; and we must remember that the Arabs, Hebrews, Assyrians, and Chaldeans are among the groups which make up the Semitic race.

Our present civilization owes a great debt to these Semites. As they wandered across the desert from one community to another, they became the first carriers of

SCULPTURE REPRESENTING A LION HUNT

Taken from an Assyrian palace. (Courtesy of the Metropolitan Museum of Art)

commerce. They did for ancient times what our railroads and steamships do for us, they transported merchandise from one place to another. As the years passed, the Semitic people became the greatest merchants of the world.

Babylonia. Of the early Semitic civilization in Palestine and Arabia we shall read in our story of the Hebrews. Let us interest ourselves now, first in Babylonia, and then in Assyria and Chaldea; for this region of the world, the home of one of our oldest civilizations, has been much talked of in recent years in our newspapers and magazines. It is a part of Lower Mesopotamia, where the Allied armies fought to help to free that beautiful land from the shocking rule of the Turks, under whom it had become desolate. Instead of being a fruitful valley, the

garden of the Eastern world, as it had been for so many centuries, it had become a land of famine, at the mention of which civilized people shuddered; for its government

PORTRAIT OF IBI-SIN ON A CLAY TABLET

This is the oldest known portrait of a human being and is dated 2210 B.C. Ibi-Sin, who was the last king of Ur, is shown seated at the right. (Courtesy of the University Museum, Philadelphia)

was responsible for the hideous massacres of helpless and innocent victims. Long years ago Herodotus, a Greek historian, wrote of Babylonia, "It is far the best corn land of all the countries I know," and he added that he would

not tell how large the corn plants grew because nobody who had not visited the country would believe him. Today these splendid lands lie unworked, and hunger stalks abroad. Happily, better days are dawning for this stricken valley. The British are restoring the old irrigation systems that the Turks have been too inefficient and careless to maintain. It rains so seldom in this region that without irrigation crops cannot grow.

But we must now look back to the beginnings of this great people, about five thousand years ago. Ancient Babylonia was not much larger than the state of South Carolina, and a glance at the map will show that it lay between the Tigris and the Euphrates. The region is known as the Land of Shinar, which means "the country of the two rivers." It was a city-kingdom, that is, a kingdom that grew out of a city, the city of Babylon, in the same way that beautiful Venice, in Italy, grew from a city to a state.

For more than fifteen hundred years the people of Babylon developed a civilization that was partly their own, and partly borrowed from groups even older than themselves that had settled in Western Asia. They were a peaceful people, hard-working and contented, caring little for conquest, but intent on the activities of peace. They were the most highly cultivated of the three groups we are now studying.

It is easy to fix Babylon in our memory by associating it in our mind with two things. First, it gave us our church steeple. The earliest religious temple to be built

with a tower tapering towards the top was erected in Babylon, and from that came our modern church spire. Secondly, the first gardens beautiful enough to be classed among the Seven Wonders of the World were the Hanging Gardens of Babylon. These were built in terraces on top of the king's palace, so that the earliest historic garden in the world was a roof garden.

Assyria. The time came when the Country of the Sunflower, as Babylon is sometimes called, was conquered by the war lords of Assyria, who cared little for anything but conquest. This was about a thousand years before the Christian Era. Assyria, like Babylonia, was developed from a city, the city of Assur. Many unenviable names have been given to the Assyrians, such as "land pirates" and the "scourge of nations," because they tried to rule the whole world and, with characteristic ferocity, were pitiless and brutal in their efforts to accomplish this end.

THE OBELISK OF SHALMANESER II, KING OF ASSYRIA

Courtesy of the Metropolitan Museum of Art

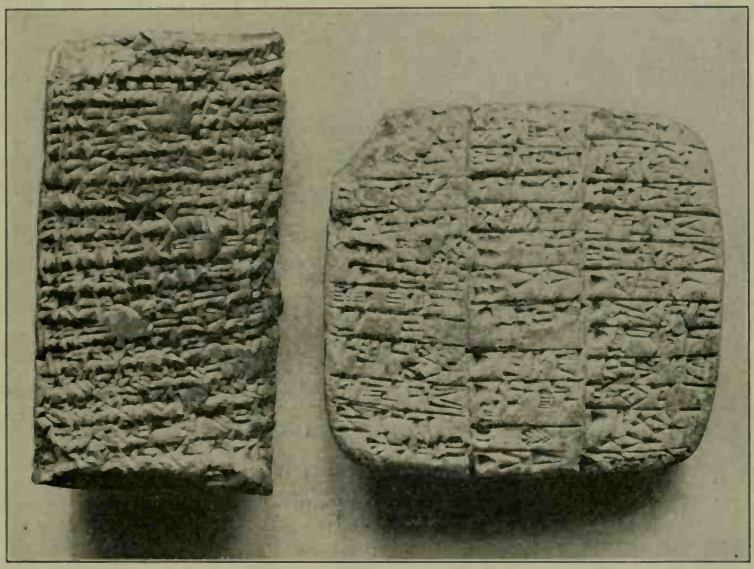
As so large a number of the men were engaged in war, farmers were mostly serfs or slaves. The art of weaving, so highly developed in other countries, was left entirely to women. The labor of building palaces and temples was performed by prisoners captured from other lands, and these edifices were furnished and adorned by the spoils of war taken from conquered countries. Assyria was supported by the tribute which she collected from her conquered peoples.

Chaldea. But at last the Assyrians' turn came to endure what they had made others suffer. They had paid too much attention to military success, and not enough to commerce, industry, and art. The land of Assyria was conquered by the Chaldeans, who came from the deserts in the neighborhood of the Persian Gulf, probably from Arabia. These conquerors laid waste the Hebrew kingdom of Judah, and destroyed its capital, Jerusalem. The Chaldeans built new cities, in which they erected temples famous for their magnificence.

Then about 560 B.C. came the end of the Chaldean rule and of Semitic power in Babylonia. The Persians, a branch of the Indo-Europeans, under a king called Cyrus the Great, conquered the Semites, and came into possession of the country.

Writing. It is not necessary that we should now recall just what happened in this part of Western Asia during the exact dates when it was under Babylonian, Assyrian, or Chaldean rule. We are interested chiefly to imprint on our minds a picture of this part of the world as it

was in the earliest centuries which history records. We shall find among the rulers some who stand out as great men, Sargon, Tiglath-pileser, Assurbanipal, Sennacherib, and Nebuchadnezzar, names difficult to pronounce, but



BABYLONIAN TABLETS OF BAKED CLAY

Courtesy of the Metropolitan Museum of Art

probably not more strange sounding to us than the names of Washington or Lincoln would have seemed to them.

These rulers with the unfamiliar names, who lived thousands of years ago, had their secretaries, just as our government officials have theirs today; only these early secretaries wrote on clay tablets, first with a reed stylus, later with a stylus of metal, instead of using pen and ink.

The art of writing was known in Babylon about the year 3000 B.C. In very early times tablets were dried in the sun, but the Babylonians soon learned to dry them in kilns. The written characters were so small that it is supposed a magnifying glass must have been used in writing. Such aids were not unknown, for a magnifying glass was discovered a few years ago in the ruins of the great Assyrian city, Nineveh. It is now in the British Museum.

The tablets which contained important records were carefully preserved in clay boxes or jars, or arranged on shelves in libraries, as we arrange our books. The earliest libraries were probably connected with temples, just as were the earliest schoolhouses. They were open to the public. The office of librarian was considered a high honor.

Workmen, who in the interest of science have been excavating recently in Assyria, have uncovered in a heap of ruins the clay-tablet exercises of the boys and girls of four thousand years ago. These were found lying on the floor of the schoolhouse.

They show how the child began his long and difficult task of learning to understand and to write three or four hundred different signs. The pupil's slate was a soft clay tablet on which he could rub out his exercises at any time by smoothing off the surface with a flat piece of stone or wood. One of the tablets found in the schoolhouse contains a proverb which shows how highly the Babylonian valued the art of writing. It reads, "He who shall excel in tablet writing shall shine like the sun."

Schools were plentiful. They were attended by girls as well as by boys. The pupils, besides being taught,

reading, writing, history, and geography, learned about plants, animals, and precious stones, and as they grew older, many studied law, medicine, and religion.

Occasionally there was a king who was as fond of reading and study as of fighting. There are now in the British Museum collections of tablets found in Nineveh which give us the life story of one of these rulers. He was, it appears, famous for his library. There is still preserved a letter which he sent to the mayor of a city ordering him to "take certain officials and to seek out all the tablets which were in houses of the well-known, and all the tablets stored in the temples, and send them to the king." None were to be withheld. Tens of thousands of clay tablets, arranged on shelves for easy consultation, were catalogued with

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PORTRAIT OF KING HAMMURAPI

The portrait is from Babylon (about 2100 B.C.). King Hammurapi is standing at the left receiving the laws from the Sun-God. The Laws of Hammurapi is the oldest surviving code of laws

proper lists of their titles. Another ruler was devoted to the collection of books, and "he took pains that his deeds and his wars, his buildings, and his very thoughts and hopes, should be carefully written down." Many tablets are still preserved which contain personal letters, household accounts, and bills.

If letter writing was not so common then as it is today, it was certainly no novelty, for there were organized routes of postal service, and many fleet couriers. There is still in existence an autograph letter of a prince who took part in a campaign against Sodom and Gomorrah. There are other letters which might have been written only yesterday, such as the following:

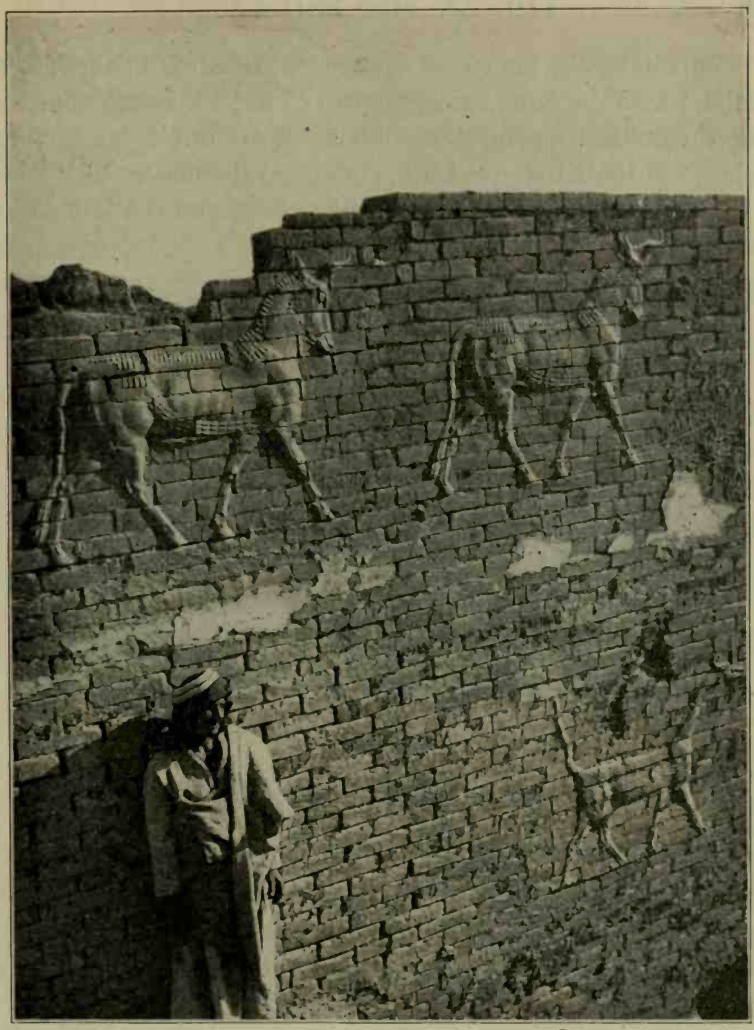
I am writing to inquire after your health; please send me news of it. I am living at Babylon but have not seen you, which troubles me greatly. Send me news of your coming to me, so that I may be happy. Come in the month of Marchesvan (October). May you live forever for my sake.

Another interesting letter that has been preserved for nearly three thousand years is the following, which was addressed to a ruler by an officer named Bel-basa. Let us hope that the bulging bricks in the foundation of the queen's palace were speedily attended to by the masons.

To the King, my Lord,

From thy Servant Bel-basa:

May there be peace to the King, my Lord; may the gods greatly bless the Lord, my King.



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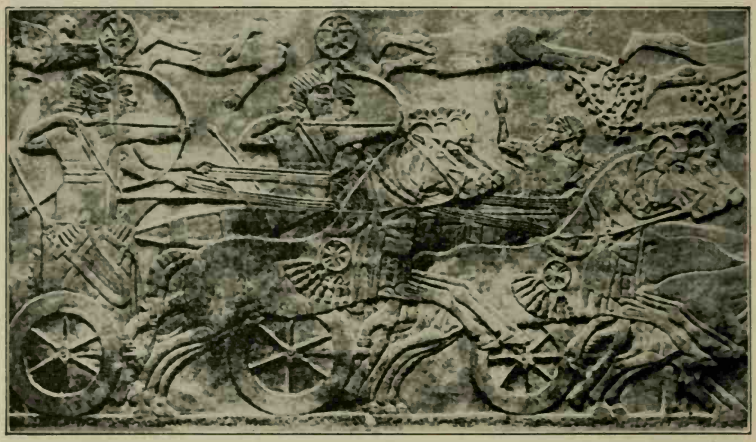
SACRED BULL AND DRAGON IN RELIEF

These appeared in colored glazed tile on the wall of Ishtar Gate, Babylon, in the Chaldean Empire, in the sixth century B. C. The palace of Nebuchadnezzar stood behind this gate

Concerning the palace of the Queen, which is in the city of Kalzi, which the King has appointed to us; the house is decaying, the house is opening its foundation, its bricks are bulging. When will the King, our Lord, command the master of works? An order let him make, that he may come, and the foundation that he may strengthen.



SYMBOL OF THE GREAT GOD OF THE ASSYRIAN EMPIRE, ASSUR

This was mounted in a chariot and carried into battle like a modern flag. (Courtesy of James H. Breasted)

Little prose writing has come down to us except such as we find in legal documents, historical inscriptions, military reports, and letters. There is some poetry, and we note also hymns to the gods, riddles and proverbs, and legends.

THE SOUTHWINDS

Under the water the Southwind blew him,
Sunk him to the home of the fishes.
O Southwind, ill hast thou used me, thy wings I will break.

As thus with his mouth he spake, the wings of the Southwind were broken.
Seven days long the Southwind over the earth blew no more.

We read of musicians and of many musical instruments, the harp, guitar, drum, tambourine, lyre. Probably their songs were often sung to the accompaniment of these instruments.

SONG BY A FARMER TO HIS CATTLE

Thy knees are marching,
Thy feet are not resting:
Thou hast nought of thine own,
So serve me with thy labor.

SONG OF THE PLOWMAN

A heifer thou art,
To the mule thou art yoked.
Where is the cart?
Go, look for grass;
It is high, it is high.

If the team consisted of a young heifer and its mother, the song ran as follows:

A heifer am I,
To the cow am I yoked:
The plow handle is strong,
The share cuts deep;
Lift it up, lift it up.

FALL OF ERECH

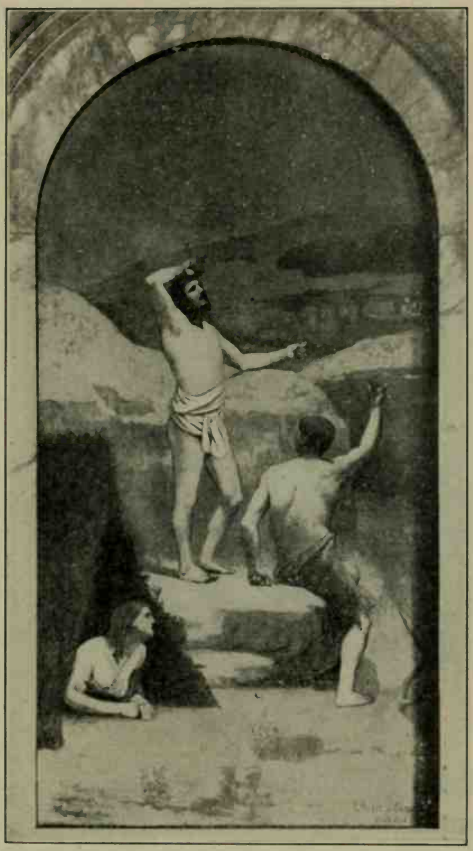
O Erech, dear Erech, my beautiful home,
Accadia's pride, O bright land of the bard,
Come back to my vision, dear Erech, oh, come.
Fair land of my birth, how thy beauty is marred!
The horsemen of Elam, her spearsmen and bows,
Thy treasures have ravished, thy towers thrown down,
And Accad is fallen, trod down by her foes,
Oh, where are thy temples of ancient renown?

Gone are her brave heroes beneath the red tide,
Gone are her white vessels that rode o'er the main,
No more on the river her pennon shall ride;
Garganna is fallen, her people are slain.
Wild asses shall gallop across thy grand floors,
And wild bulls shall paw them and hurl the dust high
Upon the wild cattle that flee through her doors,
And doves shall continue her mournful slaves' cry.

What we have learned from the Babylonians. Babylonia has been called the birthplace of astronomy. There was an observatory in every city. There are still in existence books on astronomy that were found in the ruins of the great library at Nineveh.

They divided the zodiac into twelve signs, and named the twelve constellations of the zodiac. They invented the sundial. They divided the year into twelve months; and they devised the week of seven days ending with a day of rest called the Sabbath. So strictly was the Sabbath observed as a day of rest that even the king was

forbidden to eat cooked fruit, to change his clothes, drive in his chariot, sit in judgment, or review his army. They divided the day and night into hours, and hours into minutes. All the people of antiquity derived from the Babylonians their system of weights and measures.

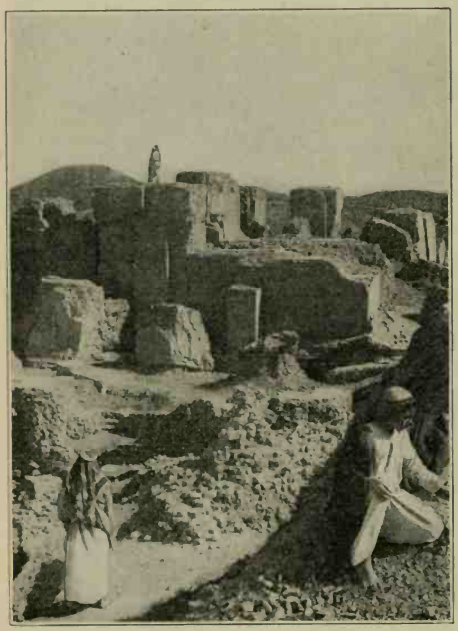


"ASTRONOMY"
A mural painting by Puvis de Chavannes, Boston Public Library

Their art. Only a little of the art of the Babylonians has come down to us, but enough to show us that it was from them that the Persians copied their colossal human-headed bulls, which usually were placed at the entrance to the palaces of Babylon. These the Persians found carved from alabaster and covered with beautiful glazed tile.

We know that Assyrian architects were familiar with the arch. Buildings were erected on terraces which were

reached by flights of steps. The Temple of Baal at Babylon, eight stories high, must have rivaled the pyramids of Egypt. Bas-reliefs, sculptured on alabaster slabs in commemoration of events in the lives of the Assyrian rulers, are beautifully carved.



RUINS OF A GORGEOUS PALACE, BABYLON

Their homes. The chief building material of the Assyrians was sun-burnt brick. In Babylonia there was no stone, but in Assyria there was enough to use for the foundations of buildings. Sun-dried bricks cannot, of course, withstand the weather as well as stone or granite, and so the walls of these old buildings have been gradually worn away by rains during the centuries until they have become mere heaps of ruins.

This is a great loss to the world, for some of the cities were beautiful. Many of the brick houses were covered with stucco, which was often adorned with paintings, in vermilion, or with sculpture. There were magnificent temples and palaces, and wonderful avenues by which

to approach them. One royal residence covered twenty-five acres and had walls surrounding it that inclosed space one mile square. The homes of the well-to-do had large gardens, with luxuriant palm trees, and many vegetables and flowers. These charming gardens contained tables and benches, and when the weather permitted, people ate their meals out of doors in these open-air dining rooms. In this as well as in other Eastern countries, it was the custom to recline on a couch when eating.

STONE RELIEF AT NINEVEH

From the palace of Assurbanipal, the last great Assyrian emperor. (Courtesy of the Metropolitan Museum of Art)

Nothing is now left of those ancient communities, that once teemed with life, joyousness, and color, except drab deserted mounds of rubbish, which speak of the desolation and ruin of ancient Babylon.

Their clothes. We found that cotton clothing was common in India, and that silk was the principal fabric of China. We shall now find that wool was the material

most used in Babylonia and Assyria in the manufacture of clothing. Flocks of sheep supplied quantities of the raw material, and the weaving of wool became a great industry.

If we could have seen these people as they went about their daily tasks, we should have seen the king wearing an embroidered robe which reached to his ankles, and which was bound round his waist by a broad belt. Over his shoulder was thrown a mantle with a fringe. On his feet were either sandals, or boots laced in front. Men and women wore tunics and a robe or mantle. Sometimes the men wore kilts under their tunics, but their arms, legs, and feet were bare. If we could have watched the king set out for war, we should have seen him riding in a chariot which was large enough to accommodate himself, his charioteer, and his umbrella bearer; and we should have noted that a sleeping tent and a cooking tent were carried for him.

Sanitation and labor. These Asiatics did not understand sanitation as we understand it today, and cities were not kept healthful by street-cleaning departments. Dogs acted as scavengers. Because there were so many slaves, labor was poorly paid. In fact, slavery was so general that few people were too poor to keep at least one slave. Persons who had to work for their living, therefore, were often forced to labor for mere food and clothing. We read of a coppersmith who received eight and a half quarts of flour for overlaying a chariot with copper. The early Babylonians had, as yet, no coined money.

Their occupations. Business was carried on in Babylonia and Assyria very much as we conduct it today. There were many women shopkeepers, and women took part in various commercial transactions.

Since the country produced iron, copper, and lead, mining was one of the industries. We have already spoken of the manufacture of wool. Road building furnished occupation for many, for the Assyrians were good road builders. They knew little about traveling by water, and for boats they used rafts, or skins stretched on wooden frames.

When we read of their agriculture, we find that the land produced grain and vegetables not unlike our own. Barley, wheat, and corn were raised on the farms; and in the gardens onions, lentils, beans, peas, and cucumbers were grown. For fruits there were figs, dates, oranges, lemons, apricots, and mulberries.

In addition to the animals that made up their herds and flocks there were deer, dogs, donkeys, horses, and lions. The donkey was for a long time the chief burden-bearing animal, but later the horse was brought into the country from Persia.

Among their birds and fowls are many familiar kinds, such as the swallow, raven, pigeon, partridge, goose, and duck.

The Chaldean "Noah's Ark." The mention of some of these birds may be found in a very interesting old Chaldean account of the Deluge, written two thousand years before the Christian Era. Their hero of the Ark and

Deluge was not Noah, but Sisuthrus, who was supposed to have been warned by the God of the Sea that mankind, because of its wickedness, was about to be punished by a mighty flood of waters. So Sisuthrus built a ship, and took on board his family, servants, treasures, and beasts.

A HUNT OF WILD ASSES

From the palace of Assurbanipal. (Courtesy of the Metropolitan Museum of Art)

The storm lasted seven days, and the earth was covered with a deluge. The old Chaldean account says:

On the seventh day I sent forth a dove, and it went away. The dove went and turned, and a resting place it did not find, and it returned. I sent forth a raven, and it went away. The raven went, and the decrease of the water it saw, and it did eat, it swam, and wandered away and did not return.

I sent the animals forth to the four winds. I poured out a libation. I built an altar on the peak of the mountain.

And this ancient record adds that finally "the gods descended to earth by the golden bridge of the rainbow."

The following are extracts from the story of the Flood in a translation by an American scholar, Professor Crawford H. Toy:

The Assyrian and Babylonian inscriptions, covering as they do the whole period of Jewish history down to the capture of Babylon by Cyrus, are of very great value for the illustration of the Old Testament. They have a literary interest also. . . . They are characterized by precision and pithiness of statement, and are probably as trustworthy as official records ever are.

A CYLINDER SHOWING THE SUN-GOD EMERGING FROM THE GATE OF THE EAST

Courtesy of the Metropolitan Museum of Art

STORY OF THE FLOOD

. . . Pass through the door and bring
All grain and goods and wealth,
Family, servants and maids, and all thy kin,
The cattle of the field, the beasts of the field.

All that I had I brought together,
All of silver and all of gold,
And all of the seed of life into the ship I brought,
And my household, men and women,
The cattle of the field, the beasts of the field,
And all my kin I caused to enter.

. . . . . .

With sorrow on that day I saw the sun go down.
The day on which I was to enter the ship I was afraid.
Yet into the ship I went, behind me the door I closed.
Into the hands of the steersman I gave the ship with its cargo.

Then from the heaven's horizon rose the dark cloud.

. . . . . .

Six days and seven nights ruled wind and flood and storm.
But when the seventh day broke, subsided the storm and the flood.

Their religion. The ancient Babylonians worshiped nature gods, and sought favor of the gods and goddesses of the land and water. Nevertheless their sacred writings seem to show that they believed in one Supreme Being. Unlike the Egyptians, they gave but little thought to life after death, and they produced no great religious leader or philosopher.

The following quotations are from the sacred writings of the Babylonians and Assyrians:

Let me live that I may make Thy heart glad, and that I may serve Thee in humility.

He who does not accept a bribe, he who has a care for the oppressed, to him the Lord is gracious.

I will seek refuge from my anxieties in Thy shadow; Thou knowest what is good.

Let the innocent be protected against violence, the weak against the oppressor, and let him whose cause is righteous meet with justice.

Hath he said "yes" for "no," or "no" for "yes,"
Hath he despised father or mother,
Hath he spoken a coarse word,
Hath he used false weights,
That this evil hath come upon him?

I, Thy servant, full of sin, cry to Thee.
The sinner's earnest prayer Thou dost accept.
The man on whom Thou lookest liveth.

Sennacherib and Nebuchadnezzar. From time immemorial kings have loved to recount their deeds of conquest. The following inscription on a tablet which Sennacherib wrote seven hundred years before the Christian Era shows that he was no exception to the rule:

To the city of Ekron I went.
The inhabitants of the city who had done evil I reckoned as spoil;
To the rest, who had done no wrong, I spoke peace.

Padi, their king, I brought from Jerusalem,
King over them I made him.
The tribute of my lordship I laid upon him.

Hezekiah of Judah, who had not submitted to me,
Forty-six of his strong cities, small cities without number,
I besieged.
Casting down the walls, advancing engines, by assault I took them.
Two hundred thousand, one hundred and fifty men and women, young and old,
Horses, mules, asses, camels, oxen, sheep,
I brought out and reckoned as spoil.

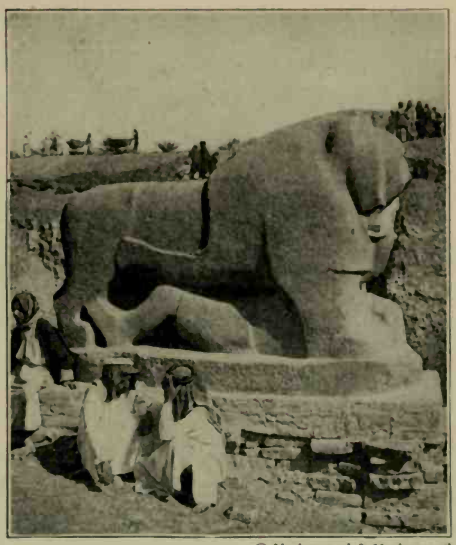
Hezekiah himself I shut up like a caged bird
In Jerusalem, his royal city.
The walls I fortified against him. . . .
Hezekiah himself was overwhelmed
By the fear of the brightness of my lordship.

The greatest of the Chaldean emperors was Nebuchadnezzar, who reigned six hundred years before Christ. While engaged in long wars with his neighbors, he found time to enlarge and beautify the old city of Babylon, to rebuild its costly temples, and to erect enormous fortifications.

After his death his country declined. We cannot help feeling sad even now when we think of the destruction of the glorious cities that belong to this period, among them Babylon, Jerusalem, and Nineveh. The inhabitants were

driven from their homes, and the cities were plundered and burned to the ground.

With the fall of Babylon the Semites in the Mesopotamian Valley became so weak that, as we shall learn in the next chapter, they were conquered by Cyrus of Persia. The once proud people laid down their arms and submitted to the branch of the Indo-Europeans which we are now to study, the Persians.



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FAMOUS SCULPTURED LION OF BABYLON

FACTS TO REMEMBER

1. The Babylonians, Assyrians, and Chaldeans belonged to the Semitic race, and their history begins in Western Asia.
2. This is one of the oldest civilizations in the world.
3. They had schools, libraries, temples, and palaces.
4. Their buildings were of sun-dried brick, sometimes covered with stucco and adorned with paintings and sculpture.
5. They loved beautiful gardens and flowers.
6. Babylonia has been called the birthplace of astronomy.
7. We borrowed our modern church steeple from Babylonia.
8. These Semites were conquered by the Persians.

V

THE PERSIANS

Think not thy friend one who in fortune's hour
Boasts of his friendship and fraternity.
Him I call friend who sums up all his power
To aid thee in distress and misery.

From an Old Persian Poem

A sister race of the Hindus. As we take up the study of the ancient Persians we shall learn that they were distant cousins of those of us who are descended from the English, French, Germans, Italians, and other European groups; for they were an Aryan branch of that Indo-European people whom we found living on the plains of Asia more than four thousand years ago. Wandering away from their first home east of the Caspian Sea, they traveled westward and southwestward, growing stronger as the centuries passed, subduing weaker peoples, and finally founding the great Persian Empire.

Often in history the Persians are referred to as Aryans or Iranians. The hymns and other religious writings of the Iranians form a book called the Avesta. It is the Bible of the Persians. The Avesta and the Vedas of the Hindus are called "two rivers flowing from one fountain head." This means that the ancestors of the Persians and of the Hindus once conversed in a common tongue.

Other Aryan tribes that settled near the Persians in Western Asia were called Medes. "The laws of the Medes and Persians" were identical, and the two groups finally merged into one, the Persians. The soldier-king who subdued the Medes and founded the vast Persian Empire was Cyrus the Great.

Persia. Persia was a plateau, or table-land, surrounded by seas and deserts. The Mediterranean, Caspian, and Red seas, the Indian Ocean and the Persian Gulf, all washed its shores, and the burning sands of the desert of Arabia made up most of the remainder of its boundary.

Almost every variety of scenery and climate could be found within its borders. There were broad fertile plains; green mountain sides, the feet of which were washed by gentle-flowing streams; groves of stately trees; and lovely rose gardens. The climate was enjoyable, fruits and grains were easily grown, and there was good pasturage for cattle. But we have described only the most attractive part; for there were miles and miles of arid deserts where the heat was intense, where almost no water could be found, and where nothing could be made to grow except by irrigation.

Sometimes nations remind us of flocks of sheep, for individual men like individual sheep follow their leaders quite blindly. This was true of the ancient Persians. Most of their leaders were much more interested in war than in the arts of peace, and in Persia the king was lord and master. "The lives, liberty, and property of the people were in his hands. He was considered the sole

fountain of law and right, incapable of doing wrong." The result was that the story of Persia's early centuries is one of war, and still more war, until we wonder how anyone could have been left alive to enjoy the fruits of victory after they were won.

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PERSIAN CHILDREN MAKING A RUG

The early Persians had little interest in science, and almost none in trade and commerce. Shopkeeping was regarded as a contemptible occupation, and shops were relegated to the poorer parts of town.

Their homes. The furniture in the mansions of the rich was elegant and costly. Much of it was inlaid with gold and silver. Gold and silver plate was displayed in the palaces. Stone floors were covered with rich carpets, and magnificent hangings of glorious coloring curtained the rooms.

The sovereign nearly always dined in solitary state amid his luxurious surroundings, though occasionally his wife and children were allowed to share his table. "All is not gold that glitters," an old proverb says, and you would probably find it a nuisance to have to submit to

some of the things the Persian kings were accustomed to. For instance, there was an official taster to try the contents of all the dishes before the king took any food from them, lest it should be poisoned; and cupbearers tasted his wine before they handed it to him. Chamberlains were intrusted with the care of putting him to bed. He is said to have fed daily in his palace several thousand persons, princes, nobles, travelers, ambassadors, and other guests, together with captives and an army of guards, huntsmen, grooms, doorkeepers, cooks, and other domestic servants.

As has already been said, few of the rulers of Persia exhibited much interest in literature, science, or art. When not leading their hosts to battle they often amused themselves by carving or planing wood. One would think that life must frequently have hung heavily on their hands. Some very old Persian verses sing the praise of one ruler who seems to have been an exception:

He from the quarry brought the iron ore,
And taught the smith his ever useful lore.
He formed and gave the workman various tools,
And taught the architect to build by rules.
To every valued art his thoughts incline,
To plow the waste land, or improve the mine.

Through the scorched lands he bade canals to flow,
That corn might flourish and the pasture grow.
Through every town he conduits passed along,
Supplying water to the inland throng.
Bridges were formed where streams obstruct the way,
Opening new intercourse from day to day.

BAS-RELIEF ON DOORFRAME OF PALACE AT PERSEPOLIS

A figure of a king is here shown with attendants holding an umbrella over his head. (From "History of Art in Persia," by Perrot and Chipiez)

Their clothes. It is instructive and interesting to compare our own habits and customs, and even our styles of dress, with those current in olden times. For example, our great-grandfathers wore knee breeches and our grandmothers wore hoop skirts. We are amused when we see pictures of these things today, but our present costume would have seemed just as outlandish to our ancestors. Nowadays we leave the carrying of parasols to women and girls, but in the times of the old Persians the king carried a parasol, because in the Orient this article was a mark of dignity. On state occasions an attendant walked directly behind the king and held the parasol over his master's head. The well-to-do Persian men wore long

purple or flowered robes with loose sleeves, and trousers that were often embroidered. The poorer people wore a tunic, trousers of leather, and on their heads a loose cap. The king adorned his person with many gold ornaments, a girdle, neck chains, earrings, and bracelets; and his throne was overlaid with the same precious metal.

Their animals. When ready for battle, horse and rider were protected by armor. Both were almost wholly encased in mail, and the horse therefore was obliged to carry a great weight. The Persian horses were very strong and large, and had remarkable power of endurance. Other burden-bearing animals we find mentioned in the following description of a moving army:

The great drag on the rapidity of movement was the baggage train which consisted ordinarily of a vast multitude of camels, asses, mules, and oxen, in part carrying burdens on their backs, in part harnessed to carts laden with provisions, tents, and other necessaries. The train also frequently comprised a number of litters, in which the wives of the chief men were luxuriously conveyed, amid a crowd of attendants.

The Persians had early learned the usefulness of dogs in protecting flocks of sheep, and they made laws regarding their care. We find this animal mentioned in the Avesta:

The dog I have made with his own clothing and his own shoes, with keen scent and sharp teeth; faithful to men as a protection to the flocks. A thief or a wolf does not come to this tribe and carry away property unobserved.

Among the wild animals of ancient Persia we find the deer, bear, lion, fox, and wild goat. Of birds there is mention of the eagle, raven, cuckoo, pigeon, thrush, lark, and sparrow. Their forest trees were not unlike our own, oak, sycamore or plane tree, willow, and poplar.

Articles of food. Quince, pear, plum, peach, apple, cherry, fig, and date trees, together with blackberry and barberry bushes, supplied fruit. Besides these we read of other foods, "wheat bread, barley cakes, boiled or roasted meat seasoned with salt and bruised cress seed." Fish was an important article of diet. The oyster, trout, and carp were used in great abundance. Whales were often killed, and after the flesh and oil had been used, the enormous ribs were utilized as beams for huts. When we examine the skeleton of one of these monsters of the deep in a museum, it is easy for us to understand how the Persians could use the jawbones for doorframes in simple shelters, and how the smaller bones could be made to take the place of boards for floors.

Mines. Great quantities of salt were found in Persia; also mines of gold, silver, copper, and iron. There were many beautiful and rare gems, chief among them the emerald, turquoise, sapphire, amethyst, carbuncle, agate, and topaz. And it is said that whole cliffs of lapis lazuli overhung the banks of the River Kashkar.

Education. Only slight attention was paid to the education of girls in ancient Persia, but a boy's upbringing was seriously considered. For the first five years of his life he was almost entirely with his mother or with other

women, and was seldom seen by his father, but after that age his training began in earnest. He was expected to rise before dawn and to appear at a certain spot, where he was exercised, with other children of his age, in running, shooting with the bow, throwing the javelin, and

PERSIAN MEN LEADING HORSES WITH CHARIOT

slinging stones. "At seven he was taught to ride, and soon afterwards he was allowed to begin to hunt. The riding included not only the ordinary managing of a horse, but the power of jumping on and off his back, shooting with the bow, and throwing the javelin with unerring aim while the horse was galloping. The boys were made to bear extremes of heat and cold, to perform long marches, to cross rivers without wetting their weapons, to sleep in the open air at night." They were given practical instruction in agriculture, and were taught

how to make hunting implements and weapons for use in war. For nearly all the boys were expected to be soldiers, though of course some became farmers, judges, or secretaries, or engaged in an art or trade.

After a boy had learned to read, he was not compelled to spend much time with books, except for committing to memory poems which it was thought would strengthen his character and make him a good man. The above process of education was continued until the youth was twenty years old, when he was considered ready for his life work. "Accustomed from early boyhood to pass the greater part of every day in the saddle, a young Persian never felt so much at home as when mounted on a prancing steed."

The early Persians laid great stress on the duty of truthfulness. Truth was considered the special virtue, and lying the great crime. An early historian says that to tell a lie was considered the most disgraceful thing in the world. "Boys were taught to ride, to draw the bow, and *to speak the truth.*" For a long period of years the Persian nation was noted for keeping its word. Only once, it is said, were they ever accused of breaking a treaty with a foreign power.

Literature. The alphabet of the Persians consisted of thirty-nine cuneiform or wedge-shaped signs. Some of their written records are on parchment and leather, and many are on tablets of clay. Their inscriptions were pressed into the clay with a reed or stylus. The clay was then baked to harden it and thus preserve the impression.

SELECTIONS FROM PERSIAN LITERATURE

Maxims

Affairs succeed by patience; and he that is hasty falleth headlong.

Not every one whose outward form is graceful possesses the graces of the mind; for action depends on the heart, not on the exterior.

It is not right to estrange in a moment a friend whom it takes a lifetime to secure.

There is no better ornament for the ignorant than silence, and did he but know this he would not be ignorant.

He who has sown the seed of evil, and expects to reap good fruit, has an empty brain, and nourishes a vain conceit.

No one will be so careful of thy secret as thyself.

Be charitable to the wretched; keep thyself far from all that is bad.

You will be able to carry nothing from this world but blessings or curses.

> Better to live in chains with those we love,
> Than with the strange mid flow'rets gay to move.

He that has acquired learning and has not practiced what he has learnt is like a man who plows but sows no seed.

O son, though thou art young, be old in understanding. I do not bid thee not to play the youth, but be a youth self-controlled. . . . Be not one of the foolish youths, for harm comes of folly, not of high spirits. . . . And even though thou art young, never forget God Almighty.

To think well what you shall say is better than to be ashamed of what you have said. Reflect, and then utter your words; and when you have said enough, stop before others say, "Enough." Man is in speech better than the brutes; but if you speak not justly, the brutes are better than you.

A mother's counsel is a golden treasure;
Consider well, and listen not to folly.

He who has never learned good habits in his childhood, will in his manhood never recover his superiority. You may twist the green wood in any way you please; the dry you can make straight only by fire.

The world of love is a world of sweetness.

Hear with your ears what is best, perceive with your mind what is pure.

The man who died doing good deeds is not dead; he is at rest, and has consigned his soul to God.

No one confesses his own ignorance so much as the man who begins to talk while another is speaking and has not yet finished.

Whoever is possessed of the finer mind, be he orator, or lawyer, or teacher, or scholar, if once he descends to low worldly greed, will find himself entangled like a fly in honey.

Roast fowl to him that's sated will seem less
Upon the board than leaves of garden cress.
While, in the sight of helpless poverty,
Boiled turnip will a roasted pullet be.

Riches are for the comfort of life, not life for the amassing of riches. I asked a wise man, "Who is the fortunate, and who is the unfortunate man?" He replied, "He is the fortunate who sowed and reaped, and he the unfortunate who died and enjoyed not."

Two persons took trouble in vain, and labored without advantage —he who gained wealth which he enjoyed not, and he who gathered knowledge which he did not apply. Whatever amount of science you may possess, if you reduce it not to practice you are still ignorant. The beast which you load with a few books is not on that account a learned man or a philosopher. What knows that empty skull whether it be carrying precious volumes or firewood?

SCULPTURE IN A PALACE AT PERSEPOLIS

Here the combat of a king with a griffin is represented. (From "History of Art in Persia," by Perrot and Chipiez)

Reveal not to a friend every secret that thou possessest. How knowest thou whether at some time he may not become an enemy? Nor inflict on thy enemy every injury that is in thy power; perchance he may some day become thy friend.

Do no unworthy deed lest evil should come of it.

O men! if you cling to the commandments which the Wise One has given, which are a torment to the wicked and a blessing to the righteous, then through them will you have victory.

The Advantages of Travel

Travel of a truth brings danger and grief which those escape who never travel;
Yet travel brings much blessing also, which those miss who keep at home.
He who always stays in his dark chamber, how can he behold the glory of the moon and stars?
How shall the divers obtain pearls if they wrestle not with the dangers of the deep?
The man, however gifted he may be, who cowers at his hearth, will never reach the goal.

Story

A king gave an order to put an innocent person to death. He said, "O King! for the anger which thou feelest against me, seek not thine own injury!" The king asked, "How so?" He replied, "I shall suffer this pang but for a moment, and the guilt of it will attach to thee forever."

I've heard that once a man of high degree
From a wolf's teeth and claws a lamb set free.
That night its throat he severed with a knife,
When thus complained the lamb, departing life:
"Thou from the wolf didst save me then; but now
Too plainly I perceive the wolf art thou."

The following hymn is in praise of Ormazd, whom the Persians worshiped as their Supreme Being or Good Spirit:

HYMN TO ORMAZD

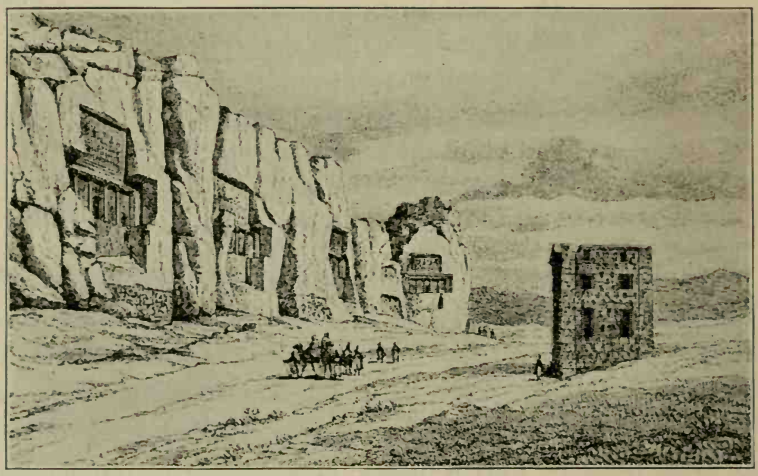
Praise to Ormazd, great Creator,
He it was the cattle made;
Lord of purity and goodness,
Trees and water, sun and shade.
Unto him belongs the kingdom,
Unto him the might belongs;
Unto him, as first of beings,
Light-creator, float our songs.

We must now leave the literature of the Persians, which, beginning five hundred years before the birth of Christ, extends over more than twenty-five centuries. While in its early period this literature was largely religious, there are many fine examples of historical writing and of epic and lyric poetry; and romance and satire are not lacking in either the short stories or the poems. As we have found in the brief extracts quoted, there are sound common sense, wholesome philosophy, and rare wisdom, and, as Sa'di, one of their greatest poets and teachers, has expressed it, there is "the bitter medicine of advice mixed up with the honey of mirthful humor."

Their art. Ruins of Persian architecture reveal only palaces and tombs. If there were temples we have no record of them, and it is possible that the Persians may have conducted their worship before altars in the open air. There are excavations in the mountain sides which served as burial places for monarchs. The facades of

many of these have decorations sculptured in the rock. There are also a few massive gateways still standing.

The noblest of the Persian architectural monuments were built in the reign of Darius the Great. The ruins

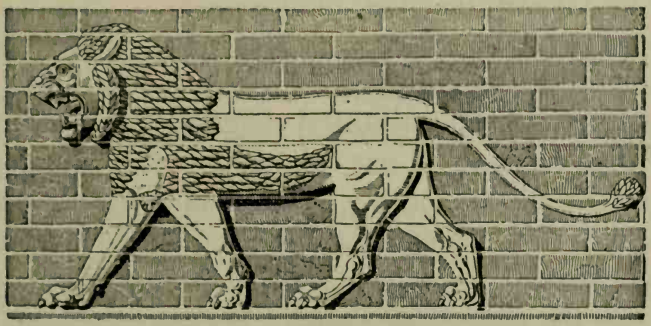


TOMBS OF PERSIAN KINGS

These are set in a wall of rock, a few miles from Persepolis. (From "History of Art in Persia," by Perrot and Chipiez)

of these may still be seen at Persepolis, impressive fragments, testifying to the glory that has departed. It was a custom of the Persians to elevate their palaces on vast platforms. This made them more dignified and striking. The various terraces of these platforms at Persepolis were reached by broad and solid stairways, decorated with bas-reliefs. These stairways were of such gentle slope that it was easy to ride horses up and down them, the height of each step being only three or four inches.

There are remnants of the great pillared halls, the splendid fluted columns terminating in capitals with carved heads of bulls and unicorns. We read of the Hall of a Hundred Columns. Often the porticoes were guarded



A BRIGHT-COLORED DECORATION OF GLAZED BRICK

The panel shows a decoration that adorned the throne room of Nebuchadnezzar at Babylon. The art of using glazed brick originated in Egypt, passed to Assyria and Babylonia, and was then adopted by the Persians. (Courtesy of James H. Breasted)

by colossal bulls, splendidly carved. "In a flower-clad plain of southwestern Persia, shut in from the outer world by lofty hills, and now dotted with pleasant villages, once stood the great palace of Persepolis, the wonder of the world for its magnificence, which Alexander, in a fit of drunken fury, reduced to a heap of ruins with his wanton torch. Though silent and deserted, the piles of fallen Persepolis yet speak to us not only with their strange sculptures, but also through the inscriptions carved on them in cuneiform letters, originally adorned with gold." One historian, in speaking of Alexander's

act in reducing this marvelous capital to ashes, says: "Hateful forever will be this dastardly act of destruction. He who wars against the arts, wars not against nations, but against mankind." We shall learn more about Alexander when we take up the story of Greece.

Zoroaster (about 1000 B. C.). The first great religious teacher of the Indo-European race was Zoroaster, who founded a noble and beautiful religion. "It called upon every man to stand on one side or the other, the good or the evil; to fill his soul with the Good and the Light, or to dwell in the Evil and the Darkness. Whatever course a man pursued, he must expect a judgment hereafter. This was the earliest appearance in Asia of a belief in a last judgment."

For more than three thousand years the good influence of Zoroaster has been felt. He was to Persia what Buddha was to India. The religion of Zoroaster spread into India, where it still has a hundred thousand followers, and later found its way into Rome.

SELECTIONS FROM THE BIBLE OF THE PERSIANS

He who is indifferent to the welfare of others does not deserve to be called a man.

Contend constantly against evil, morally and physically; strive in every way to diminish the power of evil.

Be diligent and discreet; diligence in one's occupation is the greatest good work.

To sew patch on patch is better than begging rich men for clothing.

Be not one whose motive for action is in the hope of reward.

Stand firm in the path of truth.

The earth is all enchanted ground. Look on yon bush flaming with roses; listen, and if thy soul be not deaf, thou wilt hear the voice of God speaking to thee out of that bush.

O my child! in the summing up of life, the question will be, not who your father was, but what you have done.

Broad is the carpet God has spread, and beautiful the colors he has given it.

Do not allow thyself to be carried away by anger. Angry words are sins.

Be scrupulous to observe the truth in all things.

Nourish domestic animals, and treat them gently.

If you do not realize the state of the ant under your foot, know that it resembles your own condition under the foot of an elephant.

In the hour of adversity be not without hope, for crystal rain falls from black clouds.

Thirst for gold, angry words, and haughty thoughts are sins.

Cyrus the Great (died 528 B. C.). We have already spoken of Cyrus the Great in a previous chapter, and we have read that he captured Babylon without fighting. The city was delivered into his hands by a war-weary people. He had carried on a successful rebellion against the Medes, who once had ruled the Persians. After the conquest of Media he had cast covetous eyes on the rich lands of a people known as the Lydians, whose king, Crœsus, was so rich that to this day we say "as rich as Crœsus" when

we wish to imply immense wealth. These were times when kings easily persuaded themselves that "might makes right"; so Cyrus, whose fighting strength was the greater, made war on the Lydians and brought them under his power. Sardis, the Lydian capital, one of the wealthiest

THE TOMB OF CYRUS, AT PASARGADÆ, THE OLD PERSIAN CAPITAL

and most beautiful cities in Asia Minor, held out against the conqueror for fourteen days, when it surrendered and was burned. Cyrus treated the dethroned Crœsus with kindness. He assigned to the ex-king a certain territory for his support, and gave him an honorable position at court.

We must also remember that Cyrus restored to the Hebrews their chief city, Jerusalem, which the Babylonians had taken from them. What this meant to the Jews and to the world will be told in the next chapter.

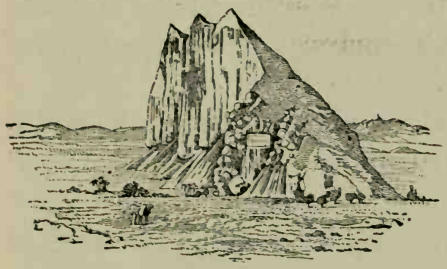
Three years after the death of Cyrus his son, Cambyses, conquered Egypt, and Persia then ruled almost the entire civilized East.

The Persians were quick to adopt all that was good in the splendid civilizations of the lands they had conquered. The city of Babylon, which Nebuchadnezzar had rebuilt, was the commercial center of Western Asia, and the Persians were able to avail themselves of this opportunity to extend their trade.

Had Cyrus been as good an administrator as he was a fighter, he might have gone down in history as one of the greatest men of all time.

Although we have learned much of Cyrus the king, of Cyrus the man we know little except that he was brave and active, mild in his treatment of prisoners, genial and witty, and always ready with an apt reply which often took the form of a parable, as was common in the East. His impressive tomb near Persepolis is the most ancient Persian ruin. It is called the House upon a Pedestal, and is composed of huge blocks of beautiful white marble, with a roof of stone. It was surrounded by a splendid colonnade, part of which is still standing, and by luxuriant shade trees. In this massive mausoleum they laid the great ruler to rest in a golden coffin. Close by were placed a golden couch, a table with dishes, and embroidered robes and costly swords. On the tomb was inscribed, "O man, I am Cyrus, who won dominions for the Persians and was King of Asia. Grudge not this monument then to me."

Darius the Great (521–485 B.C.). Darius came to the throne when he was only thirty years of age. He has been called the second founder of the Persian Empire. He not only extended Persian conquests into adjoining countries, but he did a far more valuable thing, he kept the vast empire which Cyrus had founded from crumbling to pieces, maintained peace and order, and devoted much of his time to improving the condition of his people.



THE BEHISTUN ROCK

What the Rosetta Stone did in unlocking for us the literary treasures of Egypt, the famous inscription on the rock of Behistun has done in helping us to learn about Babylon and Persia. This rock is about seventeen hundred feet in height, with a smooth surface on one side. Here Darius caused to be inscribed a record of his deeds.

An Englishman, Sir Henry Rawlinson, risked his life to climb the side of the cliff and copy the inscription, which is in three languages, Persian, Babylonian, and Susian. We therefore have on this stone a permanent historical rock record of one thousand lines of the great deeds accomplished in the reign of Darius, who appears to have been a wise and good man, as great in statesmanship as in war. Part of this famous inscription of Darius says that the Lord of Wisdom had brought him help because

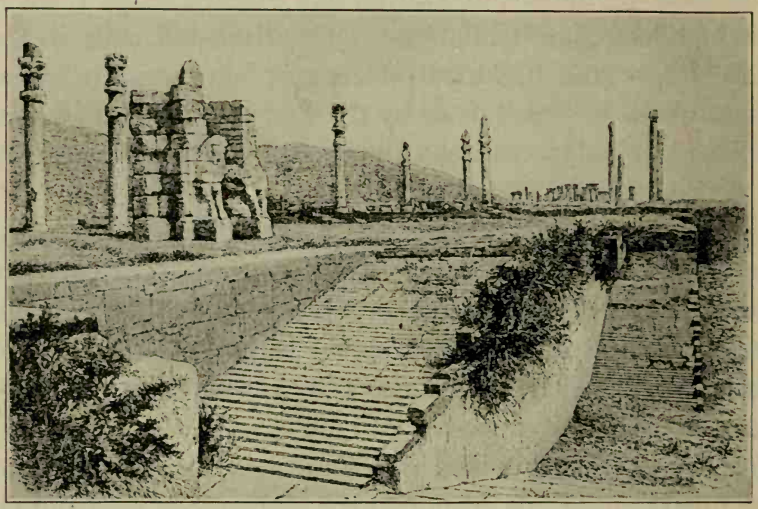
he was not wicked, nor was he a liar, nor was he a tyrant. He had ruled according to righteousness.

This then is one of the greatest debts we owe to Persia. The rock monument of Darius has enabled us to recover the lost language of Babylon. Dr Breasted calls it the most important historical document surviving in Asia. Without the records left us by the Persians, scholars would still be unable to read the thousands of Babylonian clay tablets which are in existence.

During the reign of Darius a great highway was built, as useful and important in those days as railroads are now to us. The beginnings of all roads, whether in America, Europe, or Asia, were of course the same, mere trails, over which emigrants with caravans made their way to unexplored parts of the country. The great highway of Darius which was known as the Royal Road extended across Asia Minor to the Ægean Sea, and united the remotest corners of his domain. It was the first good road from one end of the empire to the other, and it remained the main route for trade and commerce for a thousand years. It is said that the ruts worn by chariots and caravans that passed over this roadway may still be traced on the uplands of Asia Minor.

Another achievement of this king was the restoration of a canal which the Egyptians had built more than a thousand years earlier, to connect the Nile with the Red Sea. As the centuries passed, the canal had been filled up, but Darius now restored it. It ran from the north end of the Red Sea westward to the nearest branch of

the Nile, so that the Egyptian ships could sail up to the mouth of the Nile, enter the canal, and thus reach the Red Sea. Thus we find that the present great Suez Canal



THE RUINS OF PERSEPOLIS

The great staircase leading up to the platform was begun by Darius and finished by Xerxes, his son and successor. (From "History of Art in Persia," by Perrot and Chipiez)

had its first predecessor in Egypt between three and four thousand years ago, and that it was restored by the Persians about 500 B.C.

Along this old canal route stone tablets have been found bearing the following inscription:

I [Darius] commanded to dig this canal from the stream flowing in Egypt, called the Nile, to the sea which stretches

from Persia. Then this canal was dug as I commanded, and ships sailed from Egypt through this canal to Persia, according to my will.

Persia now became the first great sea power in Asia. But we must leave the Persian Empire before it slowly declined under kings less competent than Cyrus and Darius. Its great power ended with the reign of Xerxes, 484–464 B.C., and about one hundred and thirty years later Alexander the Great of Macedonia conquered Persia and made it a part of his kingdom. We must not forget, however, that Persia as a nation still exists, although its population today includes men and women of many races.

In January, 1918, one of the great daily newspapers of New York City published an article written by an American in Urumia, Persia, a plain where one tradition locates the Garden of Eden, and where Zoroaster is supposed to have been born. "Over and over again," said this writer, who refers to the conditions in Persia due to the World War, "I have heard it said here by Syrians that there would be no Syrian nation left hereabouts, had it not been for the courage and helpfulness of the Americans, some of whom laid down their lives in the struggle to save the Syrians. Now the Americans are busy about another task, that of feeding the starving Syrian refugees, and of rehabilitating those who can get back to their homes. I do not know any spot on the map where a man feels prouder to be an American than in this inaccessible corner of Persia."

FACTS TO REMEMBER

1. The Persians belonged to the Indo-European race.

2. Zoroaster was a religious teacher. He was the first man of the Indo-Europeans to found a great religion. The Bible of the Persians is called the Avesta.

3. The ancient Persians were a military people, who cared more for war and conquest than for industry, commerce, art, or literature.

4. Their greatest kings were Cyrus and Darius.

5. Cyrus was the first man who founded a world empire.

6. Darius built a highway across Asia Minor. It was the first good road built in the empire, and one of the first great roads ever built in the world.

7. The mines of Persia produced many rare and beautiful gems.

8. The Persians laid much stress on the duty of telling the truth. Lying was considered a crime.

9. Persia borrowed her art from Assyria, Babylonia, and Egypt.

10. Much of our knowledge of the history of Babylonia and Assyria we owe to documents left us by the Persian kings.

VI

THE HEBREWS

Rise up, my love, my fair one, and come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs,
And the vines with the tender grape give a good smell.

From the Song of Solomon

Another group of Semites. We now turn to the history of the Jews. What special interest have we in this group of Oriental people who lived in Palestine, in Western Asia, three thousand years ago? For what, in addition to their noble literature, are we indebted to them? For science, learning, philosophy, or government? For music, architecture, sculpture, or painting? No, for in no one of these things did the Hebrews excel. The debt we owe them is for something greater, their religion and what it did for the moral betterment of mankind.

The Hebrews belong to the Semitic race, and they came originally from the desert of Arabia. They too, like other peoples we have studied, had their beginnings as shepherds. Certain Hebrew tribes were conquered and enslaved by the Egyptians. Other larger groups, after years

of wandering, settled in Canaan, a region east of the Mediterranean, which was afterwards called Palestine.

In Canaan these Hebrew shepherds found a people about whom we know little except that they had made

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A GROUP OF SHEPHERDS AT BETHLEHEM

considerable progress in civilization. They had, in fact, been civilized for more than fifteen hundred years.

As the number of Hebrew invaders increased they were able to conquer some of the towns and villages of Canaan, and soon they were adopting Canaanite civilization, living in houses instead of in tents, and exchanging their garments of sheepskin or goatskin for bright-colored woolen clothing.

Palestine. Palestine, a country a little larger than the state of Massachusetts, lies on both sides of the river

Jordan. It has been called the battlefield of the Orient, because it was the highroad between two great river basins, those of the Nile and the Tigris-Euphrates. The land has been fought over again and again until no monuments remain, such as we find in other countries, and which have helped to tell the story of the peoples that have perished.

Only a few years ago Palestine seemed to a good many of us a land so remote that it belonged almost to the world of dreams. But, as Tennyson said, the old order changeth, giving place to the new. Toward the close of the World War we began to hear how the work undertaken by the Red Cross Commission to Palestine was going forward; how there had been a general cleaning-up in Palestine; how the effort was being made to drain the swamps and get rid of flies and mosquitoes; how the ancient aqueducts were being repaired, and how pure water was once more being brought into Jerusalem over a distance of many miles; how modern rules of sanitation were being enforced, with the result that typhus and cholera epidemics had been ended.

Moses. But we must now look back to ancient times. We have read in Bible stories how Moses was hidden by his mother in the bulrushes, and how, when he grew to manhood, he led the Jewish people out of captivity.

No Hebrew leader was better loved or more highly honored than Moses. Certain Jewish tribes had been captured by the Egyptians and were oppressed by the Egyptian king. Moses led these groups of people in their

flight from Egypt to the wilderness where they wandered for many years. Eventually some of them reached Palestine. These groups of escaped slaves are known in history as the people of Israel.

After he had led the Israelites into the wilderness of Sinai and Horeb, where they found kindred tribes, Moses united them into a nation and wrote laws for them. He is known in history as a great lawmaker. As we study the past we find that long before the time of Moses other peoples had guided their conduct by ten great laws. Many of them were much like the Ten Commandments which the Israelites were required to obey. Still later the Mohammedans added a commandment enjoining cleanliness, another forbidding cruelty to animals, and still another: "Thou shalt drink no intoxicating liquor." In the Bible of the Buddhists also we may find a commandment relating to abstinence from strong drink.

In the Bible of the Christians we sum up our moral laws in the Golden Rule: "Do unto others as ye would that they should do to you."

Thousands of years ago the Hindu said: "The true rule is to guard and do by the things of others as they do by their own."

The Chinese: "What you do not wish done to yourself, do not unto others."

The followers of Zoroaster: "Do as you would be done by."

The disciples of Buddha: "One should seek for others the happiness one desires for oneself."

The Mohammedan: "Let none of you treat your brother in a way he himself would dislike to be treated."

David and Solomon (about 1000 B. C.). The names of other leaders who stand out prominently in Jewish history are Saul, David, Solomon, Isaiah, Abraham, and Jacob, and Bible students will recall many others equally familiar. In the course of David's long reign he selected Jerusalem for his military capital. He chose a strong old fortress for his residence, and for the impressive celebration that attended these events he composed a poem, the twenty-fourth Psalm.

Let us read this as it has been arranged by Dr. Lyman Abbott. We must think of it, Dr. Abbott says, as being sung by a procession of priests and people on some great festal day. The reader must imagine Jerusalem full of pilgrims gathered from all parts of Palestine; a great procession formed in the city; priests leading the way; a band of music composed of lyres, viols, reeds, cymbals, tambourines, castanets, drums, and trumpets accompanying it. The procession reaches the temple gates, which are closed; and the following musical discourse takes place:

CHORUS, *in procession*. The earth is the Lord's and the fullness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.

PRIEST, *a solo*. Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?

ANOTHER PRIEST, *responding*. He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
CHORUS, *in procession*. This is the generation of them that seek after him,
That seek Thy face, O God of Jacob.
CHORUS, *at Temple gate*. Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of Glory shall come in.
RESPONSE, *from within*. Who is the King of Glory?
CHORUS, *without*. The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of Glory shall come in.

David ruled for many years. He was greatly loved and honored, not only as a leader but as a poet. In Second Samuel, Chapter I, is recorded David's touching lament for Saul and Jonathan, after their defeat and death in battle:

The beauty of Israel is slain upon thy high places: how are the mighty fallen!

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

How are the mighty fallen in the midst of the battle! I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful.

David was succeeded as king by his son Solomon, who became famous as a merchant and amassed vast wealth. He married a daughter of the king of Egypt. King Solomon built a huge stone temple in Jerusalem, and in many other ways spent large sums of public money. For these outlays the people of Palestine were taxed so heavily that they rebelled.

Then the nation became divided into a northern kingdom, Israel, and a southern kingdom, Judah. "Israel was rich and prosperous; its market places were filled with industry and commerce; its fertile fields produced plentiful crops. Judah was poor; besides Jerusalem she had no large towns; many of the people still wandered with their flocks."

Jerusalem. Jerusalem, the chief city of Palestine, has had a long and trying history. About 700 B.C. the Assyrian army of Sennacherib was at her very gates, and the terrified inhabitants were expecting to see the walls of their city crumble before the onslaught of their mighty foe. But a pestilence from the marshes killed so many of the Assyrian soldiers that Jerusalem was saved.

The deliverance of the city, however, was only for about a century, for in 586 B.C., Nebuchadnezzar, the Chaldean king, destroyed Jerusalem and carried the people to exile in Babylonia.

But under Cyrus the Great of Persia the city was restored to the Hebrews.

With great humanity the Persian king allowed the exiles to return to their native land. Some had prospered in Babylonia,

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A VIEW LOOKING OVER THE HOUSETOPS OF JERUSALEM, SHOWING THE MOUNT OF OLIVES IN THE DISTANCE

and did not care to return. But at different times enough of them went back to Jerusalem to rebuild the ancient city.

The authority given by the Persian government to the returned Hebrew leaders enabled them to issue a code of religious laws, much of which had come down from early days. The religion thus organized by the returned Hebrew leaders we now call Judaism, the religion of the Jews.

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THE GARDEN OF GETHSEMANE

This view shows olive trees that date back to the time of Christ; in the distance we can see the old wall of Jerusalem

One of the most important things that we owe to the Persians, therefore, was their restoration of the Hebrews to Palestine. The Persians thus saved and aided in transmitting to us the great legacy from Hebrew life which we have in the Old Testament and in the life of the founder of Christianity.

How the Hebrews had mourned for Jerusalem during their exile in Babylon is told in the one hundred and thirty-seventh Psalm:

> By the rivers of Babylon,
> There we sat down, yea, we wept,
> When we remembered Zion [Jerusalem].
> We hanged our harps upon the willows in the midst thereof. . . .
> How shall we sing the Lord's song in a strange land?

Climate, vegetation, animals. Palestine has been called a land of contrasts because of the variety of climate and the varying degrees of fertility of the soil in different parts of the country. Summers in the valleys were distressingly hot, whereas the great mountain peaks, some of them three thousand feet higher than our Mount Washington, were throughout the year wrapped in a mantle of snow. In certain regions the land was fertile, and grain of many varieties and fruits such as grapes, figs, pomegranates, and olives grew in abundance. Other parts of the country were so stony and barren that it was hard to make a living.

Flowers grew in great profusion almost everywhere. It is said that there are more than two thousand species

of flowers in Palestine. The animals of the Hebrews were the lion, bear, wolf, panther, jackal, ibex, and hyena. There were serpents in great numbers. Oxen and asses were used to pull the plow, the wagon, or the cart.

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CAMELS OF BETHLEHEM

How they traveled. We find mention of highways and turnpikes, but in most of the country there was little or no attempt at roadmaking; "paths along which asses and mules could walk were all that most regions possessed." The very wealthy rode in chariots drawn by horses. There were few bridges, for most of the streams were small and could be easily forded. Furthermore, the type of wagon in use was clumsy and heavy, and the roads

were so poor and rough that it was much more comfortable to travel on the back of a well-saddled donkey.

Only an occasional inn could be found, so that travelers carried with them food for themselves and their beasts; but as the Hebrews were noted for their hospitality, shelter and refreshment were easy to obtain.

The cities had their squares or open spaces within their gates, where friends might meet each other, where strangers might tarry until somebody felt moved to offer them hospitality, and where trade might be prosecuted. The open space served frequently as a market place.

Their homes. The houses were made of sun-dried brick. They were often built round a court. Usually the domestic animals occupied the same domicile as the family. The homes of the vast majority were not luxurious, nor were they places of leisure. Of course there were some wealthy people to be found in the cities. There were many families in Jerusalem, for example, who owned winter houses in town and summer villas among the hills. Cedar and ivory were used in the construction of some of these houses, and there were rich hangings and rugs, cups and platters of gold, silver, or bronze, and costly chairs and couches. There are still in existence some of the pottery, jars, glass, and dishes which were then in use. There have also been preserved from those times seals, ornaments of metal, and amulets of carved stone.

Agriculture was the chief occupation, but the houses in the country districts were not isolated like the homes of

our farmers. Since there was no machinery except a rude plow and harrow, people had to depend on the work of their hands and it was necessary for the farmers to live together in a community or village to help one another. Women worked as hard as the men, helping in the fields, and making all the butter and cheese, in addition to performing their various household tasks; but they did not hold property of their own, nor engage in business on their own account. The chief articles of food were cereals, fruit, milk, and curds. Little meat was consumed except on festive occasions. The children seem to have had many pet animals as well as games for their amusement.

An interesting picture of Hebrew life may be found in the Book of Samuel. We read of Abigail's going out to meet King David to plead for her husband, who had offended him. In the hope of appeasing his wrath she provided herself with a gift for him. "Two hundred loaves are quickly baked, five sheep are dressed, skins of wine are brought forth, with large quantities of corn and raisins and cakes of figs, and asses are laden therewith." On another occasion we read of a man's setting out on a journey, taking with him a hundred loaves of bread, a hundred cakes of dried figs and the same amount of raisins, together with a skin of wine.

Writing. Before the Hebrews had learned to write, facts which they wished to remember were kept alive by song or legend. Many of the stories that we read today in the book called the Old Testament were preserved for hundreds or perhaps thousands of years by those who memorized them.

Some critics think that writing was not known in Palestine until two thousand years after it was used in Egypt. After they had learned the art of writing, the Hebrews seem to have used clay tablets like the Assyrians, but later they wrote on Egyptian papyrus with pen and ink. Their first books were rolls of papyrus like the early books of the Egyptians.

Jewish religious literature ranks among the loftiest and grandest in the world.

Their religion. Long before the time of Moses some of the Jews believed in the god Yahweh or Jehovah. Moses had faith in the power of Jehovah, and he preached to his enslaved kinsmen his belief that through Jehovah they might be freed.

As the years passed, more and more of the Hebrews accepted Jehovah as their only god. They believed that he could send rain, and make the earth produce crops. The Ten Commandments were supposed to sum up what Jehovah required.

The earliest places of worship of the Hebrews were elevations under the open sky, but, as we have learned, in the time of Solomon temples began to be constructed, with altars of bronze, like the temples in other countries.

Isaiah. When the conquering Assyrians destroyed Israel, and all that was left of the Hebrew kingdom was the province of Judah, the great prophet Isaiah urged his people not to despair. He begged them to believe that their god Jehovah ruled a kingdom larger than Palestine, and he predicted a glorious future for the Hebrew race.

SELECTIONS FROM THE BOOK OF PROVERBS

If thine enemy be hungry, give him bread to eat;
And if he is thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the Lord shall reward thee.

A merry heart doeth good like a medicine.

Confidence in an unfaithful man in time of trouble
Is like a broken tooth and a foot out of joint.

There be four things which are little upon the earth,
But they are exceeding wise:
The ants are a people not strong;
Yet they prepare their meat in the summer;
The conies are but a feeble folk,
Yet make their houses in the rocks;
The locusts have no king,
Yet they go forth all of them by bands;
The spider taketh hold with her hands,
And is in kings' palaces.

The Book of Psalms contains songs that were written during the course of nearly a thousand years. They are lyric poems, and like all lyrics of the early days were intended to be sung to the accompaniment of the lyre. There are few more beautiful Psalms than the twenty-third:

UNDER THE PROTECTION OF JEHOVAH

The Lord is my shepherd;
I shall not want.

He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil:
For thou art with me;
Thy rod and thy staff, they comfort me.

Thou preparest a table before me
In the presence of mine enemies;
Thou anointest my head with oil;
My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord forever.

The Talmud is an old Jewish book which is a sort of digest of laws and a cyclopedia combined, since it touches almost every subject. Following are a few extracts from the Talmud:

Even when the gates of heaven are shut to prayer, they are open to tears.

Teach thy tongue to say "I do not know."

If a word spoken in its time is worth one piece of money, silence in its time is worth two.

Four shall not enter Paradise: the scoffer, the liar, the hypocrite, and the slanderer. To slander is to murder.

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A VILLAGE IN THE MOUNTAINS OF JUDEA

Men should be careful lest they cause women to weep, for God counts their tears.

The world is saved by the breath of school children.

THE PAINTED FLOWERS

The power of Solomon had spread his wisdom to the remotest parts of the known world. Queen Sheba, attracted by the splendor of his reputation, visited this poetical king at his own

court. There, one day, to exercise the sagacity of the monarch, Sheba presented herself at the foot of the throne: in each hand she held a wreath; the one was composed of natural and the other of artificial flowers. Art, in constructing the mimetic wreath, had exquisitely emulated the lively hues of nature; so that, at the distance it was held by the queen for the inspection of the king, it was deemed impossible for him to decide, as her question required, which wreath was the production of nature and which the work of art.

The sagacious Solomon seemed perplexed; yet to be vanquished, though in a trifle, by a trifling woman, irritated his pride. The son of David, he who had written treatises on the vegetable productions "from the cedar to the hyssop" to acknowledge himself outwitted by a woman, with shreds of paper and glazed paintings! The honor of the monarch's reputation for divine sagacity seemed diminished, and the whole Jewish court looked solemn and melancholy.

At length an expedient presented itself to the king; and one, it must be confessed, worthy of the naturalist. Observing a cluster of bees hovering about a window, he commanded that it should be opened. It was opened; the bees rushed into the court, and alighted immediately on one of the wreaths, while not a single one fixed on the other. The baffled Sheba had one more reason to be astonished at the wisdom of Solomon.

Youth is a garland of roses.

The day is short and the work is great. It is not incumbent upon thee to complete the work: but thou must not therefore cease from it. If thou hast worked much, great shall be thy reward; for the master who employed thee is faithful in his payment. But know that the true reward is not of this world.

The daily life of the Jews seems to have been happy and cheerful. The people were honest and simple, inclined to be meek and tranquil when undisturbed by outside influences. Their ethical standard was high.

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PICKING OLIVES IN PALESTINE

They were peaceful and studious. They honored labor. "The poor unfortunate that slept on the city dump might lift himself by industry, thrift, and integrity into a position of honor." The Talmud taught: "Get your living by skinning carcasses in the street if you cannot otherwise; and do not say 'I am a great man; this work

would not befit my dignity.' Not the place honors the man, but the man the place."

Jesus. Nearly two thousand years ago the Hebrews gave to the world a new teacher, Jesus of Nazareth, who, born in Palestine, founded the Christian religion. The story of his coming into the world, of his early life, and of the religion that he taught, is too well known in America for us to dwell long upon it in this brief sketch of the Hebrew people. Of the new element thus brought into civilization the story has been told in thousands of volumes; and countless churches and Sunday schools exist today throughout our land for no other purpose than to teach its meaning.

By his followers Jesus is regarded as the greatest of all religious teachers, because he taught that all people are children of God, a loving Father, and because it was his aim to make the whole world one brotherhood or family. To those who accepted his teachings they seemed more beautiful, more exalted, and more satisfying than any other. Jesus brought a new moral force into the world. He did not desire to become a political ruler, to establish a kingship by force of arms. "He chose to do the will of God in establishing a rule over men's hearts by self-sacrifice and love." He wrote nothing himself, but notes of his sermons and parables were taken down by his disciples and are incorporated in that part of the Bible of the Christians called the New Testament.

SELECTIONS FROM THE RELIGIOUS TEACHINGS OF JESUS

Have faith in God.

With God all things are possible.

It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Love your enemies, do good to them which hate you.

As ye would that men should do to you, do ye also to them.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.

Be ye merciful, as your Father also is merciful.

What is a man advantaged, if he gain the whole world, and lose himself?

No man having put his hand to the plow, and looking back, is fit for the kingdom of God.

A man's life consisteth not in the abundance of the things which he possesseth.

If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

Ye shall know the truth, and the truth shall make you free.

Aramaic is one of the divisions of the Semitic language, and this is the tongue in which Jesus and his disciples spoke when they did not use Greek. Hebrew was considered their sacred language. As Greek civilization and

Greek culture spread over the world, ambitious young Jews studied Greek, and Herod the Great established a Greek theater at Jerusalem. At length Greek came to be the common language spoken by the Jews, and the current language of Christianity. We shall find in the next chapter that it was spoken over the whole civilized world.

As the spread of Christianity belongs more properly with the history of Rome, we will leave that for the final chapter.

Mohammed (570–632 A.D.). A little more than five hundred years after Christ's birth, the Semites gave to the world another great religious teacher, Mohammed, the Prophet of Arabia, who was born in Mecca. His teachings are collected in a book known as the Koran, and his followers are called Moslems.

In the course of time many Jews driven from Palestine by the persecution of the Romans found refuge in Arabia, a peninsula about a thousand miles long, composed largely of barren, sandy deserts. When we understand the character of the country, and picture the long stretches of waterless paths over which travelers had to journey in the scorching heat of the East, we can appreciate the following quotation:

> One came to Mohammed and said, "My mother has died. What shall I do for the good of her soul?" The Prophet thought of the panting heat of the desert and replied, "Dig a well that the thirsty may have water to drink." The man dug a well and said, "This have I done for my mother."

The Moslems, after they had grown strong in Arabia, made extensive conquests in Persia, Egypt, and Syria, and, as the years passed, pushed their conquests into Africa, and then into Spain. In the last-named country they established what is known in history as the Kingdom of the Moors. This included the Spanish provinces of Toledo, Granada, Seville, and Cordova, which were speedily peopled by the Arabian colonists, who, of course, carried into Spain oriental dress, habits, and manners, and the language of Arabia. The Moslems soon extended their victories into France, but they were overwhelmingly defeated on the plains of Tours, retreated from that country, and never attempted another invasion.

The Moslem empire which had been built up centered in a magnificent capital city, Bagdad. After the lapse of more than a thousand years, through the fortunes of the great World War, Bagdad passed into the possession of the Allied nations, and was held by the British. That part of the world was brought near to us when we read of the Allied army, "Not the least of the advantages we have gained by our recent efforts is that we occupy a portion of the Persian foothills, which give a healthier country for the summering of our troops than the plains of Bagdad afford."

The Moslems made use of all that was best in the old civilizations. Almost all the sciences of which at that time anything was known they improved and enriched. They established schools, universities, and libraries. In the chief cities of the Arabian empire, hundreds of years before

Europe had provided great institutions of learning, Moslem universities were attracting large numbers of students.

In the erection of their mosques, crowned with graceful minarets, and in other public buildings, these Arabs developed a new and striking style of architecture.

There are in the world today about two hundred and forty million Mohammedans.

SELECTIONS FROM THE KORAN

Be good to thy neighbor, whether he be of thy own people or a stranger.

Make the best of things, and lay burdens on none but yourselves.

Consider only what is good for each, and do only good unto all.

Wealth was given to be liberally bestowed, not avariciously hoarded.

A man's true wealth is the good that he does in the world.

In the chapters which follow we shall watch the conquest of the world by two European powers, first Greece and then Rome. The Jewish nation as such has not existed since the year 70, when it was conquered by the Romans.

But now, after all these centuries, the changes wrought by the World War have turned the thoughts of a large number of Hebrews in other countries to the land of their forefathers. On April 10, 1918, there arrived in Pales-

tine the Jewish Administration Commission, composed of Jews exclusively, with the exception of an undersecretary of the British cabinet, who represented the British Empire. "They came not as pilgrims, like their forefathers of Cyrus's day, suffering personal hardship and privation, but with all the modern sciences in their hands, engineering, chemistry, and agriculture, to rebuild Palestine."

Dr. Lyman Abbott has described the Hebrews as "a people to whom more than to all other peoples combined the world owes its knowledge of God, its standards of righteousness, and its impulse to the divine life."

FACTS TO REMEMBER

1. The Hebrews belong to the Semitic race, and their early home was in Arabia and Palestine.

2. The greatest contribution of the ancient Hebrews to the world was their religion.

3. In a collection of their writings which we call the Old Testament occur some of the most beautiful and majestic passages to be found in any literature.

4. Jerusalem was the chief city of Palestine. It was destroyed by the Chaldeans; but it was restored to the Jews by Cyrus of Persia after he had conquered Babylon.

5. The Hebrews gave to the world Jesus, the founder of the Christian religion. There are in the world today more than five hundred and seventy-five million followers of Christ.

6. About five hundred years after the birth of Jesus, the Semitic race produced another great religious teacher called Mohammed. His followers today comprise about one sixth of the population of the globe.

VII

THE GREEKS

THE LAY OF THE SWALLOW

The swallow is here, the swallow is here,
She comes to proclaim the reviving year;
With her jet-black hood, and her milk-white breast,
She is come, she is come, at our behest,
The harbinger of the beautiful spring,
To claim your generous offering.

Translated from an Old Greek Poem

Their civilization. Thousands of persons have been spurred to greater effort by reading the biography of a noble man or woman. The achievements of a life well spent, as they are recorded on the printed page, have stimulated imagination and desire, and have caused the reader to lay down the book with a resolve to do only things that are worth doing.

This is the effect that a reading of the story of Greece has on thinking Americans. We ask ourselves, When the history of *our* country is written five hundred or a thousand years hence, what will be said of *it*? Among the things that eminent writers have said of Greece are the following:

Greek civilization was so perfect that, so far as it reached, men were more cultivated than they ever have been since.

You can hardly find a well-written book which has not in it Greek names and words and proverbs; you cannot walk through a great town without passing Greek buildings; you cannot go into a well-furnished room without seeing Greek statues or ornaments, or Greek patterns of furniture or paper; so strangely have these Greeks left their marks behind them on this modern world. . . . We owe to them much of our mathematics and geography and geometry; and of our laws and freedom and government. And, last of all, they made their language so beautiful that foreigners used to take it instead of their own, and Greek became the language of educated people.

HEAD OF AN ANTIQUE GREEK STATUE

Courtesy of the Metropolitan Museum of Art

The first maps were made by the Greeks, and it was the discoveries and surveys of their sailors that made map-making possible.

And now, having read all this in praise of Greece, you will ask how this wonderful people developed a new and higher civilization, a culture superior to that of any people we have studied. Why did all who came in contact with

their spirit receive fresh impulse and new vigor? The answer is simple, Because their chief characteristics were love of freedom, love of beauty, and love of truth.

An Indo-European group. The Greeks were an Indo-European people who, separated from the Hindus and Persians, doubtless found their way into Europe from Asia about 2000 B.C. From being shepherds they became agriculturists; and then by degrees they learned to live in cities, which for more than a thousand years they developed until their fame spread to the ends of the world.

The Greeks did not confine themselves to the little country we today see on the map marked Greece. They loved the sea, and having built boats larger than any that their neighbors had used, they traveled far and founded colonies along the Mediterranean until Greek communities were to be found in southern Italy and Sicily, along the coasts of Spain and France, and even on the northern shore of Africa.

Greece. It is possible that the natural beauty of this little country had its effect on the people, making them as a nation admire all that was lovely, and hate ugliness; for the fascination of the natural scenery of Greece is never forgotten by those who have seen it. There are great stretches of country covered by lovely vineyards, olive groves, and cornfields; and close by are wild forests, and rugged rocks, and deep precipices; so that the landscape is never monotonous. Clear air and rippling water add great charm to the scenery, and the climate is a pleasant one to live in. The coast line is so deeply

indented that no part of Greece is more than forty miles from the sea. The color of the water is a wonderful blue.

The highest mountain peak is Olympus, which rears its head ten thousand feet toward the soft Greek sky. On its top the gods were supposed to dwell. South of Olympus are two lesser elevations, Ossa and Pelion. Whenever you hear the familiar phrase, "piling Pelion on Ossa," you will know that it comes from a Greek myth which told how the giants, in an effort to reach Olympus, placed Pelion on top of Ossa.

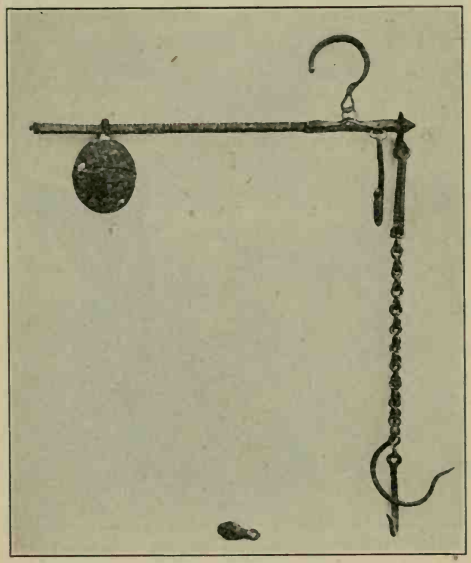
A GREEK VASE

The decorative design shows maidens drawing water at a public fountain. (Courtesy of the Metropolitan Museum of Art)

Their homes. The houses of the ancient Greeks were a series of rooms built around a court; this opened to the sky and was surrounded by graceful columns. In the homes of those who could afford them, bronze and marble statues and vases were placed in the court. Sometimes there was a second court in the rear, around which clustered the apartments of the women of the family; occasionally a house was constructed with a second story. The

roof was flat and covered with clay tiles. The furniture, chairs, tables, and couches were beautifully carved.

As in other ancient countries a great deal of the labor was performed by slaves. But Greek slaves were sometimes allowed to receive pay for their work, and occasionally they saved enough money to purchase their freedom.



GREEK BRONZE SCALES

Courtesy of the Metropolitan Museum of Art

Their government. Greece was made up of separate parts, cities which grew in size until they were called city-states, each with its own independence. The two largest were Athens and Sparta, and between them there was great rivalry. Athens was strongest on the sea, and Sparta was strongest on the land. After many changes in her form of government, Athens became a democracy. This is a word of Greek origin, and means "the rule of the people." In Sparta the government passed into the hands of a few people or families. This form of government is known as an oligarchy, and means "the rule of a few."

There is an old and familiar saying that history repeats itself, and so we must be careful to learn the lessons of history and profit by what they have to teach. One of the chief weaknesses of the old Greek government has been often repeated; that is, the placing of individual liberty above everything else, or, in other words, love of freedom, without the spirit of union. The Greeks lost their independence because they could not foresee that in a world composed of human beings no government can continue to exist where the inhabitants of a country think more of personal liberty than of unity.

As has already been said, however, much that is good in our own government we learned from the Greeks. For, unlike the peoples we have been studying, they were not satisfied with the rule of kings, but turned their minds to the science of government. In this respect this early civilization of Europe was superior to any we found in Asia or Africa.

How thoroughly they believed in having all of the people feel an interest and responsibility in affairs of state is shown in many ways. Pericles, one of the greatest Greek statesmen, who became the political leader of Athens, its "first citizen," said, "We regard a man who takes no interest in public affairs, not as a harmless but as a useless character." A half century later a wealthy citizen wrote:

It is only just that the poorer classes and people of Athens should have the advantage over men of birth and wealth, seeing it is the people who man the fleet, and put round the

city her girdle of power. The steersman, the boatswain, the lieutenant, the lookout man at the prow, the shipwright,—these are the people who engird the city with power far rather than her heavy infantry and men of birth and quality.

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THE PARTHENON, ATHENS

This temple, built of marble, with Doric colonnades, is considered the finest specimen of Greek architecture. It was destroyed by the Persians under Xerxes and rebuilt by Pericles about 440 B. C.

Earth proudly wears the Parthenon
As the best gem upon her zone.
RALPH WALDO EMERSON

Athens. Athens has been called the most refined and cultivated democracy that ever existed. It was a great art center and perhaps the most beautiful city in the world. Its loveliest part was the Acropolis, a limestone hill, where the ruins of some of its famous buildings may still be seen. In the suburbs of the city there were cool

and fragrant groves, where the celebrated philosopher Socrates loved to wander with his pupils and companions. In a letter written from Athens by an American traveler not long ago these paragraphs occur:

The sunny skies of Egypt have followed us here, and the weather, though somewhat cooler, is all that we could ask for. After the wonders of Egypt I had thought that Greece might seem a little tame, but I find that it is full of interest.

Athens is inland, and one approaches it by the Piræus, the harbor town, which is about five miles distant. The sunsets here, although not to be compared with those in Egypt, are lovely. . . . Our hotel looks to the west, and the sun goes down over the mountains, leaving an outline of the Acropolis and Parthenon, which in the twilight makes a lasting impression.

This is a country of mountains on all sides. Athens is surrounded by them at distances of from three to fifteen miles. Of course the central point of interest here is the Acropolis, and we have been up there several times. It was originally a great hill rising out of the valley almost perpendicularly, to the height of five hundred feet. The point was cut off and the sides terraced up with masonry, so that there is now a level spot of perhaps six acres on top. From here one can see in all directions, and here the ancients first built their fort. Afterwards it was the meeting place of the town, and finally they built their great temple to the goddess for whom they named their city. The Persians destroyed the first temple, but the ruins of the last and the old foundations of the first are still here, and enough is left to prove at once the claim that the Parthenon was the most perfect building ever erected by man.

Sparta. Life in Sparta was much more severe, and the Spartans cared less for joy and beauty than their neighbors in other Greek cities. The greatest aim of the Spartans was to be brave soldiers and to fight for

GODS FROM THE PARTHENON FRIEZE

their city. They devoted so much time to the development of military power that industry, commerce, and art were neglected.

Their industries. Famous as the Greeks were as *thinkers*, they were equally famous as *doers*. The women were busy about their household tasks, and their weaving, spinning, and embroidery. Men engaged in a variety of occupations: there were workers in bronze, gold, iron, wood, and clay; there were sculptors,

painters, architects, carpenters, road-builders, miners, dyers, and manufacturers. Agriculture flourished. Barley and flax were easily cultivated, and olives, figs, and grapes grew in abundance.

YOUNG ATHLETE

Fragment of Greek statue, fourth century B.C. (Courtesy of the Metropolitan Museum of Art)

Their wars. Side by side with the marvelous accomplishments of Greece in peace must be viewed her achievements in war. There were long and bitter wars between Athens and Sparta for the supremacy of Greece. Again and again Persia tried to gain a foothold in the country, and about 500 B.C. Athens and Sparta were compelled to forget their rivalry and unite to ward off a common danger. Darius, of whom we learned in our chapter on Persia, tried to conquer Greece. But he met with a humiliating defeat on the plains of Marathon, where a citizen army under Miltiades, a Greek hero of undying fame, turned back the Persian legions and saved

his country. This great historic battle of Marathon was fought in 490 B.C.

Later, Darius's son Xerxes once more tried to subdue the Greeks. He made two bridges of ships across the Hellespont (the ancient name of the Dardanelles), that his army might cross on them, and for seven days and nights these bridges groaned beneath the tramp of the hordes that Asia poured into Europe. The defense of the pass of Thermopylæ by the spirited Greek leader Leonidas and his brave men was a deed of magnificent heroism. This Spartan with his five thousand men held the pass for two days, and they were obliged to give it up only when they were betrayed by a man who is known in history as the Judas of Greece. This traitor, in the hope of obtaining a large reward, revealed to the Persians a path leading over the mountain. Leonidas and his fighters, declaring that they preferred death to dishonor, remained at their posts until every man was slain.

> In dark Thermopylæ they lie;
> Oh, death of glory thus to die!
> Their tomb an altar is, their name
> A mighty heritage of fame.

The death of Leonidas stirred the Greek nation to its depths. As the Persian army moved on from Thermopylæ, the undaunted Themistocles transported a large part of the Athenian population to the island of Salamis, off which, in 480 B.C., was fought one of the most decisive naval

battles in history. The Persian army was defeated in 479 and never again set foot in Greece. Xerxes and the remnants of his land and sea power returned to Asia, and the Greeks succeeded in keeping themselves free from oriental domination.

GREEK JUG

Part of a table service. (Courtesy of the Metropolitan Museum of Art)

The alphabet of the Phœnicians. The Greeks obtained their alphabet from the Phœnicians, a small group of Semitic people who inhabited a strip of seacoast on the Mediterranean. Two of their chief cities were the Tyre and Sidon we read of in the Bible. The Phœnicians were among the earliest and boldest mariners of the Mediterranean, and carried on their commerce with other peoples with great success. They introduced their alphabet among the people with whom they traded, very much as they introduced any other article of export. We know that they were in possession of an alphabet nearly a thousand years before Christ, and that it consisted of

twenty-two signs, each of which represented a single consonant. There were no signs for the vowels. This alphabet the Greeks adopted about 900 B.C., perfecting it by adding vowels, thus taking the final step in devising a complete system of alphabetic writing. We in America today are using this alphabet with certain changes. Some Greek letters have been dropped because our language does not contain the sounds they represent. Other letters have been changed. In the next chapter we shall find that the Romans used the Greek alphabet, and that through the Romans it finally reached the Anglo-Saxons. In this manner our alphabet came to us from the ancient East.

GREEK LAMP AND STAND OF BRONZE
Courtesy of the Metropolitan Museum of Art

It is impossible to estimate this gift of the alphabet by a Semitic race to the Indo-European peoples of Europe, or the effect that it had upon their civilization and progress. It was from the Phœnicians also that the Greeks learned of the use of bronze in making articles of beauty and usefulness.

Their literature. To Greek genius we owe the different kinds of literary composition,—poetry, history, criticism, and oratory.

If you have not already done so, you will some day read the great Greek myths, which, after thousands of years, still live in song and story. Two of the most wonderful of these old tales are given in the poems of the Greek poet Homer, and they are the oldest literary monuments of Greek genius that we possess. They are called the Iliad and the Odyssey. The Iliad describes a few famous exploits of the Greeks before the Asiatic city of Troy, and tells how Achilles quarreled with the king, and how finally he slew Hector, the greatest warrior of the Trojans. The Odyssey relates how Odysseus wandered for long years through strange lands until he finally reached home and once more found his beloved wife, Penelope, and Telemachus, his son. The following lines are from the Iliad; they describe a visit from the warrior Hector to his wife and child:

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THE CARYATID PORCH OF THE ERECHTHEUM, ATHENS

FATHER AND SON

Thus having spoke, th' illustrious chief of Troy
Stretch'd his fond arms to clasp the lovely boy.
The babe clung crying to his nurse's breast,
Scar'd at the dazzling helm, and nodding crest.

With secret pleasure each fond parent smil'd,
And Hector hasted to relieve his child,
The glitt'ring terrors from his brow unbound,
And plac'd the beaming helmet on the ground.
Then kiss'd the child, and lifting high in air,
Thus to the gods preferr'd a father's pray'r:

"O thou! whose glory fills th' ethereal throne,
And all ye deathless pow'rs! protect my son!
Grant him, like me, to purchase just renown,
To guard the Trojans, to defend the crown,
Against his country's foes the war to wage,
And rise the Hector of the future age!"

. . . . . .

Thus having said, the glorious chief resumes
His tow'ry helmet, black with shading plumes,
His princess parts with a prophetic sigh,
Unwilling parts, and oft reverts her eye
That stream'd at every look: then moving slow,
Sought her own palace, and indulg'd her woe.

If we linger with the volumes of old Greece we shall come upon some that were written by Æsop. You probably have a copy of his Fables on your bookshelves. Did

you know that this writer was born more than six hundred years before Christ, and that he was brought to Greece as a young boy and sold as a slave? His master, appreciating the unusual wit and cleverness of his slave, set him free, and he became the world's most famous writer of fables. Æsop's fame was so great that he was invited to the court of Crœsus, the rich Lydian king. Here are a few of his tales:

ÆSOP

From a painting by Velasquez

THE ASS IN THE LION'S SKIN

An ass, finding the skin of a lion, put it on; and going into the woods and pastures, he threw all the flocks and herds into a terrible consternation. At last, meeting his owner, he would have frightened him also; but the good man, seeing his long ears stick out, presently knew him, and with a good cudgel made him sensible that, notwithstanding his being dressed in a lion's skin, he was really no more than an ass.

THE WOLF IN SHEEP'S CLOTHING

A wolf, clothing himself in the skin of a sheep, and getting in among the flock, by this means took the opportunity to devour many of them. At last the shepherd discovered him, and cunningly fastening a rope about his neck, tied him up to a tree which stood hard by. Some other shepherds, happening to pass that way and observing what he was about, drew near, and expressed their wonder at it. "What," said one of them, "brother, do you hang a sheep?" "No," replied the other, "but I hang a wolf whenever I catch him, though in the habit and garb of a sheep." Then he showed them their mistake, and they applauded the justice of the execution.

THE FOX AND THE GRAPES

A fox, seeing some ripe grapes hanging above him, tried to get them to eat. But having tried long in vain, he said, assuaging his vexation, "They are still sour."

THE SHEPHERDS' REPAST

A wolf, seeing some shepherds eating a sheep in a tent, came near and said, "What an uproar there would be if *I* were doing this!"

The next few quotations are chosen from pages of Greek literature.

PROVERBS

Too much is always bad; old proverbs call
E'en too much honey nothing else than gall.

What one does not need is dear at a penny.

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TEMPLE OF ZEUS AT ATHENS

The Acropolis may be seen in the background

Success tends to throw a veil over the evil deeds of men.

Self-conquest is the greatest of victories.

Mirth is the best physician for man's toils.

It is impossible for a man attempting many things to do them all well.

STORIES OF SIMPLETONS

A simpleton wishing to cross a river went on board the boat on horseback. When someone asked the reason, he answered that he wanted to get over in a hurry.

A simpleton wishing to swim was nearly drowned: whereupon he swore that he would never touch the water until he had learned how to swim.

A simpleton, a bald man, and a barber traveling together agreed to keep watch in turn, four hours each, while the others slept. The barber's turn came first. He quietly shaved the head of the sleeping simpleton, and when the time elapsed, awoke him. The latter, scratching his head as he got up, and finding it bare, cried out, "What a rascal that barber is; he has waked the bald man instead of me."

THE FLEAS OUTWITTED

A countryman once who was troubled with fleas,
Jumped up out of bed in a thundering breeze,
And triumphantly cried, as he blew out the light,
"Now I have you, you rogue, you can't see where to bite."

Many Greeks, like Xenophon, Herodotus, and Thucydides in history, Socrates, Aristotle, and Plato in

philosophy, Homer, Hesiod, Æschylus, Sophocles, Aristophanes, and Sappho in poetry, are today regarded as authorities to whom we may refer. Sappho was the first woman to gain lasting fame in literature.

Their religion. These Indo-European tribes who became known as the Greeks brought with them to Europe their belief in a great god of the sky, king of gods and men, whom they called Zeus, in the same way that the Hebrews brought with them to Palestine their belief in their God Jehovah.

Although the Greeks produced no great religious leader, such as Buddha, Jesus, or Mohammed, they made a great contribution to the religious thought of the world through their chief poets and philosophers. These men were connected with no priesthood, but the literature which they created was so saturated with religious ideas that they have profoundly influenced the rest of the world.

Homer taught that the gods required right conduct. Socrates believed that man had a good spirit which guided him; which told him when he was doing right, and warned him when he was doing wrong. He believed that the state, made up as it was of citizens, could be purified and saved only by the improvement of the individual citizen. Plato, his pupil, thought that the body was the prison of the soul, and that virtue alone gave happiness.

Professor James Harvey Robinson says of Aristotle, a pupil of Plato: "The glorious period of the Greek mind is commonly and rightfully assumed to have come to an end about the time of Aristotle's death."

SELECTIONS FROM THE SACRED WRITINGS OF THE GREEKS

God is the author of all things.

Do not that to a neighbor which you would take ill from him.

The life of that man is best who endeavors to become as good as possible, and he enjoys most who feels that he is steadily advancing in virtue.

The first and best of victories is for a man to conquer himself; to be conquered by himself is of all things the most shameful and base.

Be of good cheer about death, and know this for a truth, that no evil can happen to a good soul, whether in life or after death.

It is not life to live for ourselves, but to help each other.

Prayer

Thou God of all, infuse light into the souls of men, whereby they may be enabled to know what is the root whence all their evils spring, and by what means they may avoid them. Enlighten us with thy truth that we may discern those things which are really good, and, having discovered them, may love them and cleave steadfastly to them.

Their art. The Greeks did not indulge in the gorgeousness and splendor of the Orient, but the glory of their art was its simplicity and harmony. In architecture, painting, sculpture, and music they excelled, and for more than two thousand years the world has modeled its art on

that of Greece. Their splendid marble temples were adorned with colonnades of great beauty.

Foremost among their sculptors were Phidias and Praxiteles, who modeled the most perfect forms ever wrought by human hands. The Venus of Melos is one of the exquisite statues which we have received from the Greeks.

VENUS OF MELOS

In painting they discovered the art of perspective, and represented figures in the background smaller than in the foreground. We know that their painting reached a very high level of excellence, but unfortunately it has not survived.

Along the streets were fountains where water fell into lovely marble basins, and where maids came every morning bearing graceful vases on their heads to get water for the household.

In music they borrowed the flute from Egypt, and the flute and lyre became favorite instruments. Played together they furnished the accompaniment to a chorus. The Greeks regarded music, not only as a means of entertainment, but as an influence toward good conduct.

One of their philosophers said: "When we have taught boys the lyre, we introduce them to the lyric poets. These verses are set to music, and the harmonies and rhythms are made familiar to the children, that they may learn to be more gentle and harmonious and rhythmical, and so more fitted for speech and action. For the life of man has need of harmony and rhythm."

MARBLE HEAD OF AN ATHLETE
Courtesy of the Metropolitan Museum of Art

Their amusements. Literature, art, and industry did not prevent the Greeks from finding time and inclination for relaxation. Games, festivals, and the stage formed a large part in their lives. There were innumerable sports: all kinds of athletic contests,—of runners, of horseback riders, of charioteers,—contests of painters and sculptors, and contests in singing. The open-air theater was widely used, and it was not regarded merely as an amusement and diversion: people went to the theater for moral and religious instruction and inspi-

ration also. The theater on the slope of the Acropolis could seat an audience of thirty thousand. On its stage were presented tragedies, comedies, and choral hymns.

The decline of Greece. The last great war which Greece fought was with a neighboring state, Macedonia. The Macedonians were a rude, warlike people, of little culture; they were in fact generally considered as barbarians, and were of little importance until there arose among them a mighty king, named Philip. Philip knew much of Greece from the Greek colonists who had settled along the coast of Macedonia, and from the Macedonians who had traveled in Greece and learned to speak the language of that country.

HEAD OF THE FAMOUS GREEK STATUE THE VENUS OF MEDICI

Courtesy of the Metropolitan Museum of Art

The great Greek orator Demosthenes, fully realizing the danger to his beloved land from the powerful hordes of Philip, tried to arouse his countrymen to their peril. But his urgent plea that they prepare for war was opposed by the peace party until too late. After many battles Greece fell under the authority of the Macedonians, in 338 B.C.; and when Philip died two years later, his son Alexander completed the conquest.

A GREEK GRAVESTONE MARBLE
Courtesy of the Metropolitan Museum of Art

Alexander the Great (356-323 B. C.). Alexander the Great was one of the most remarkable men in history. Philip had been wise enough to secure as teacher for his heir one of the ablest of the Greek philosophers, Aristotle, and the admiration of Alexander for his master and for the culture of that master's countrymen was so profound that the youthful conqueror did all in his power to spread Greek civilization throughout the world. His dream was to unite Europe and Asia, and his victories were indeed far-reaching, extending into Persia, India, and Egypt.

Throughout his empire Alexander established the Greek language. In the course of his triumphal progress he founded more than seventy cities with colonists from Greece, Macedonia, and Persia, and he decreed that the Greek language should be taught to all of those who did not already know it; thus these cities became centers of Greek thought and influence.

Alexander's career is regarded as one of the turning-points in history, because he developed a common type of civilization, with a common language, literature, and art.

In Egypt this young monarch established a magnificent center, the city of Alexandria, which had a splendid university, botanical and zoölogical gardens, a great library and museum, and even a system of street lighting. In this city there was produced the Greek version of the Hebrew Scriptures, a text hundreds of years older than any copy in Hebrew of the Old Testament known to exist.

GREEK BRONZE MIRROR OF THE FOURTH CENTURY B.C.

Courtesy of the Metropolitan Museum of Art

Here too were developed mathematical and mechanical sciences, which, hundreds of years later, were of great aid to the noted scholars of Europe. For many years after Alexander's death Greek was the language of literature, religion, commerce, and government, the daily language of the whole civilized world. Saint Paul, the apostle of Jesus, wrote in Greek to Jews, Galatians, Macedonians, and Romans.

In the concluding chapter we shall see that Macedonia was finally conquered by the Romans, and that although Greece never lost the superiority which made even her slaves the teachers of the world, Macedonia as a nation disappears from history.

FACTS TO REMEMBER

1. The first highly civilized people in Europe were the Greeks. They belonged to the Indo-European race.

2. They borrowed their alphabet and early ideas of art from the peoples of Asia, and achieved what has been regarded as the most perfect civilization the world has ever seen.

3. Their chief characteristics were love of freedom, love of beauty, and love of truth.

4. Their two most important cities were Athens and Sparta. Athens had a democratic form of government. It was a great art center and perhaps the most beautiful city in the world.

5. We owe to the Greeks many of our best ideas in government, literature, and art.

6. Greece was subdued by her warring neighbor Macedonia.

7. Fortunately for the world, Alexander, king of Macedonia, appreciating the superiority of Greek culture, did not destroy it, but tried to extend it over his entire empire.

VIII

THE ROMANS

There builds the field-mouse underneath the ground,
And loads her little barn with plunder crowned;
There works the mole along her dark abode,
There in its hollow lurks the lonely toad,
There wastes the weevil with insensate rage,
There the wise ant that dreads the wants of age.

From Virgil's "Georgics"

The beginning of Rome. The ancient city of Rome had its beginning more than twenty-five hundred years ago, but if we try to look backward to those ancient times we shall find them veiled in mystery, with no facts, but only myths, to guide us. We shall read that for a long time the people believed a legend which told how Rome was founded by Romulus and Remus, twin sons of Mars, the god of war; how these infants were set adrift in the Tiber, the historic river on the banks of which Rome stands; how the current washed them ashore and a shepherd found them and took them to his home; and how, when they grew to manhood, they founded a city on the spot where they had been rescued.

But this is only a legend, and all that we really know is that Rome, fifteen miles from the shores of the blue Mediterranean, was founded about 753 B.C., and that the

vast Roman Empire sprang originally from the union of a few scattered little hamlets or villages.

Doubtless in the very beginning Rome had her cave-dwellers who worked first in stone, and then later in bronze and iron; for the ancient Romans were a simple shepherd folk, who fed their flocks on the pleasant slopes of the wooded hills. Then came little communities, which were later united into a league; and in this league Rome soon took the leading part. From Latium, meaning a flat country, came the word "Latin," which the Romans themselves always used to describe their language and literature, and which we continue to use. We speak of Roman law, Roman art, and Roman history; but when we speak of their language, we use the word "Latin."

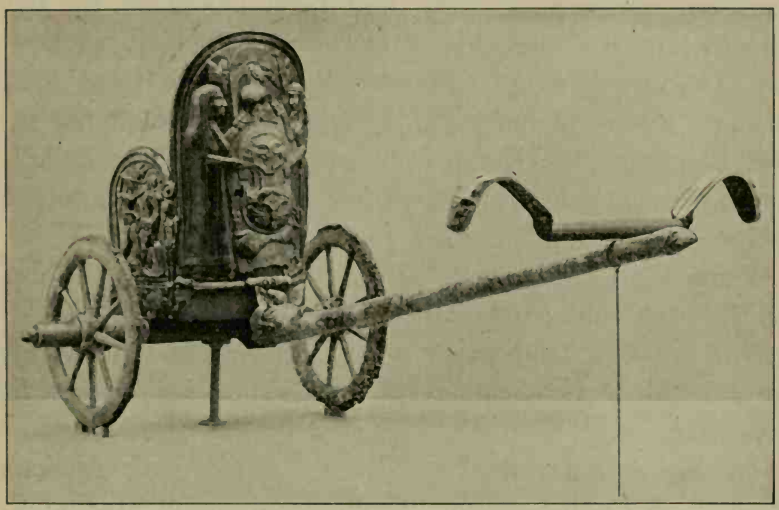
ROMAN COIN

Like the Greeks, the Romans were descended from Indo-Europeans. The early Romans worked hard and lived simply, and they cared more for conquest and government than for art and literature.

It thrills the imagination to think of a city beginning with a collection of little huts and then becoming the most famous city in the world; and that is the story of Rome.

Italy. If we look on the map at the boot-shaped country called Italy, we shall see that this country is about

four times as large as Greece. But the Roman Empire contained a great deal more territory than is included in the Italy which we know today. How it increased in size we shall learn as we follow its remarkable development.



ETRUSCAN BRONZE CHARIOT OF THE FOURTH CENTURY B.C.

Found in an Etruscan cemetery in 1901. It is now in the Metropolitan Museum in New York

The climate of Italy is warm and pleasant, the land is fertile, the pasturage good, and the beautiful olive trees grow luxuriantly; so it is no wonder that her northern neighbors looked with envy on these possessions. History tells us that more than a thousand years before Rome was founded, the lake-dwellers of the Stone Age in Switzerland came through the passes of the Alps and settled on the boundaries of northern Italy. The valley of the

river Po was once a vast marsh, and beneath its soil piles have been found which supported the huts of these lake-dwellers.

Tuscany and the Etruscans. Before Rome was founded, southern portions of Italy had been colonized by the Greeks, and it seems clear that the part of Italy we now call Tuscany had been invaded by a people from Asia Minor. Rome, in her early struggles, was conquered by the Etruscans, as the people of Tuscany were called, and Etruscan kings ruled over her for about two hundred years. Then Rome gained the ascendancy.

From the Etruscans the early Romans learned the use of the arch and many other things connected with the art of building, and much about military affairs. What we call the Roman system of notation was an Etruscan invention.

In his fascinating "Lays and Ballads of Ancient Rome," an English writer, Thomas Babington Macaulay, has drawn some vivid pictures of these stirring times. Here we may read how the fearless Horatius "kept the bridge in the brave days of old," and, with two bold companions, held back the enemy until the bridge across the Tiber had been destroyed. Then with equal fearlessness he saved himself.

But meanwhile axe and lever
Have manfully been plied;
And now the bridge hangs tottering
Above the boiling tide.

"Come back, come back, Horatius!"
Loud cried the Fathers all.
"Back, Lartius! back, Herminius!
Back, ere the ruin fall!"

Back darted Spurius Lartius;
Herminius darted back;
And, as they passed, beneath their feet
They heard the timbers crack.
But when they turned their faces,
And on the farther shore
Saw brave Horatius stand alone,
They would have crossed once more.

Alone stood brave Horatius,
But constant still in mind;
Thrice thirty thousand foes before,
And the broad flood behind.
"Down with him!" cried false Sextus,
With a smile on his pale face.
"Now yield thee," cried Lars Porsena,
"Now yield thee to our grace."

Round turned he, as not deigning
Those craven ranks to see;
Naught spake he to Lars Porsena,
To Sextus naught spake he;
But he saw on Palatinus
The white porch of his home,
And he spake to the noble river
That rolls by the towers of Rome:

"O Tiber! father Tiber!
To whom the Romans pray;
A Roman's life, a Roman's arms
Take thou in charge this day!"
So he spake, and speaking sheathed
The good sword by his side,
And with his harness on his back
Plunged headlong in the tide.

No sound of joy or sorrow
Was heard from either bank,
But friends and foes in dumb surprise,
With parted lips and straining eyes,
Stood gazing where he sank;
And when above the surges
They saw his crest appear,
All Rome sent forth a rapturous cry,
And even the ranks of Tuscany
Could scarce forbear to cheer.

. . . . . .

And now he feels the bottom;
Now on dry earth he stands;
Now round him throng the Fathers
To press his gory hands;
And now, with shouts and clapping,
And noise of weeping loud,
He enters through the River Gate,
Borne by the joyous crowd.

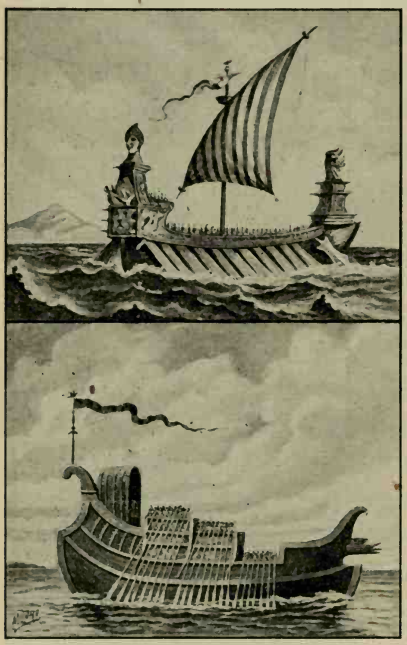
Conquests of the Romans. Just how the city of Rome absorbed all of what we now call Italy we have no time to follow in detail. Nor can we in a book like this tell the story of how Macedonia, and all that was left of Greece, fell under Rome's iron hand. Where she conquered, she plundered. History tells us that one victorious Roman brought from Macedonia to Italy two hundred and fifty wagonloads of Greek statues and paintings. To their credit it may be said that after the Romans had made Greece a part of their territory, they seem to have felt a contempt for everything Roman, and to have become enthusiastic about Greek manners and customs.

LEG OF A ROMAN CHAIR
Courtesy of the Metropolitan Museum of Art

It took the Romans thirty years to conquer Egypt, but at last that ancient civilization yielded. Then splendid oriental furniture, hangings, and carpets began to adorn the houses of the wealthy in Italy.

Sicily too, Sardinia and Corsica, Spain, Syria, and Palestine were crushed; and beyond Italy to the north,

over the frozen Alps, the Roman legions poured, until they reached the English Channel. At last that too was crossed and Rome had invaded Britain.



ANCIENT ROMAN VESSELS

From Webster's "History of Commerce"

Hannibal, the greatest Semitic general. In the chapter on Greece we spoke of a Semitic group, the Phœnicians. Many of these people migrated from their early home on the eastern shore of the Mediterranean and established settlements and trading-posts in northern Africa and in southwestern Europe.

One of the Phœnician cities, Carthage, grew in power until it had a series of colonies on the northern shore of Africa and on the coast of Spain. It had also the leading harbor in the western Mediterranean.

As the years passed, the rivalry between Rome and Carthage increased, and for one hundred and twenty years both great powers struggled for supremacy. In the end Rome was successful. In one long campaign Hannibal, a young man not yet thirty years old, was the leader of the Carthaginians. He proved to be one of the most

gifted leaders in all history. With an army of forty thousand men he marched from Spain into northern Italy (218 B.C.), keeping up the spirit of his soldiers under the most terrible suffering. He crossed the Rhone River with elephants and cavalry, and reached the Alps in the late autumn, where his army barely escaped being lost in the snow, and where thousands of his men perished.

With what was left of his military forces Hannibal attacked the Romans on their own soil and won several great victories. For more than fifteen years he led his army from place to place through Italy, until the Carthaginians were defeated and the triumph of Indo-Europeans over the Semitic race was complete.

Although Hannibal had not been able to save Carthage, he had made the enemy pay dearly for their victory. Three hundred thousand Romans were slain in battle, and the Romans had been obliged to arm mere boys as well as slaves; four hundred towns and villages had been destroyed, and thousands of acres of farm lands were ruined. Perhaps worst of all, Italy was filled with dangerous and discontented men, whose homes and means of earning a living had been wiped out by the ravages of war.

The victorious Romans later decided that Carthage must be destroyed, so they set fire to the city, and for seventeen days it was "a sea of flame"; but you are not to think that the conquerors burned the city before they had secured their booty. The old Roman houses, which had contained nothing but the barest necessities, were now adorned with the spoils of the conquered Phœnicians.

One Roman had in his household silverware which weighed ten thousand pounds. Beautiful bronze cooking utensils were used in kitchens. For the dinners of the wealthy a jar of salted fish from the Black Sea would cost seventy-five dollars.

ROMAN VASE OF ENAMELED GLASS
Courtesy of the Metropolitan Museum of Art

But Rome's continued military victories were not an unmixed blessing, because where she conquered she enslaved her war captives, until nine tenths of the population of Rome were slaves. These poor unfortunates were sold in open market. An ordinary day-laborer would bring the equivalent of three hundred dollars at auction; a craftsman or a good clerk was much more valuable; and a young woman who could play the lyre might bring a thousand dollars. There were so many slaves that poor people who were free could find no work to do, and this added to the misery of the humbler citizens. Furthermore, the continued destruction of her best youth in endless wars, and

an oppressive system of taxation, sapped the foundation of Rome's strength. As vast, unearned wealth poured into her coffers, she declined in vigor, and sank deeper and deeper into enervating luxury. When after many uprisings and political struggles the ballot was placed in the hands of the populace, the politicians bought votes, and Rome became corrupt. In addition to all this the excesses of the rich and the poverty of the poor so undermined the general health that terrible pestilences carried off thousands of lives.

Roman roads. As far as Rome's conquests carried her, just so far were projected her great military roads, so that the Romans were the first to demonstrate in Europe the enormous advantage of a great system of highways. The first military road ran from Rome to Capua, and was called Via Appia. It is still one of the loveliest drives in the outskirts of Rome. From this beginning a great spider's web of highways branched from the city of Rome to the farthest corners of the empire. These enabled her to keep in communication with her colonies, and were of course of the greatest advantage in the movement of troops. To this day we have the common expression "All roads lead to Rome."

Many portions of Europe today contain a piece of Roman road or a city that grew from an encampment of a Roman army. The names of many of these cities still bear evidence of their origin; for example, English names such as Chester or Dorchester were derived from the Latin *castra,* meaning "camp." If you have read "Tom

Brown's School-Days," you will remember the Rugby boy's description of White Horse Hill in England.

Yes, it's a magnificent Roman camp, and no mistake, with gates, and ditch, and mounds, all as complete as it was twenty years after the strong old rogues left it. Here, right up on the highest point, from which they say you can see eleven counties, they trenched round all the table-land, some twelve or fourteen acres, as was their custom, for they couldn't bear anybody to overlook them. Here it lies just as the Romans left it.

Roman aqueducts. To provide large cities with pure water by bringing it many miles in aqueducts is still considered a great achievement when it calls for difficult engineering feats such as were necessary in the recently constructed aqueducts from the Catskill Mountains to New York City, and from the foot of Mount Whitney in the Sierra Nevada Mountains to Los Angeles, California. We read therefore with especial interest that more than three hundred years before Christ was born the Romans had devised a system of aqueducts which brought to the city pure water from the Sabine hills. The longest of these aqueducts was about fifty-five miles. They were twelve or fourteen in number, and some of them are still in use.

Engineering methods have improved since the days of the Romans. When one of their aqueducts was under construction, it was necessary to tunnel under a mountain three miles long, and the chief engineer started work at both ends. He was captured by brigands, and, when

liberated, found that his two digging parties had missed one another and were boring two tunnels instead of one. When the tunnel under the Hudson River for the New York and Catskill aqueduct was bored, the two groups of

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THE AQUEDUCT OF CLAUDIUS, ROME

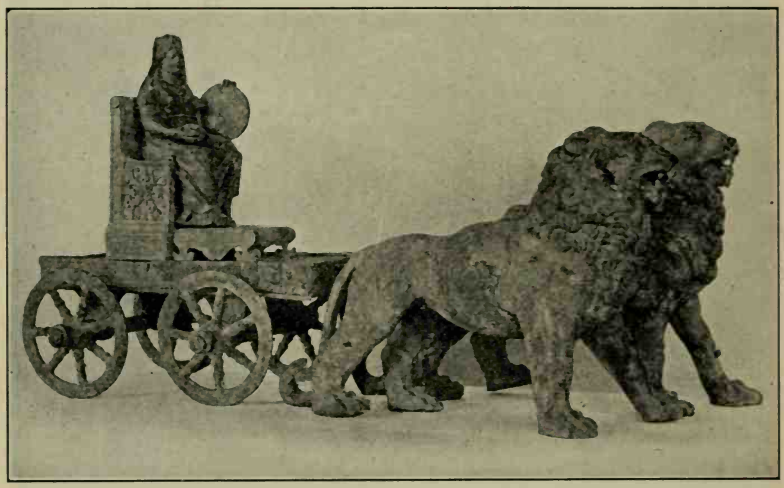
This wonderful aqueduct is over forty miles long

men, working from opposite sides of the river, met and were not half an inch out of the way.

Before these Roman aqueducts were built, the people drank water from the Tiber, or from city wells or cisterns; and the good old Roman senators were as scornful at the proposal of Appius Claudius to build an aqueduct as were some of our American forefathers, less than a hun-

dred years ago, at Robert Fulton's persistent attempts to build and operate a steamboat.

In the building of these great aqueducts the Romans developed the principle of the arch, which, as we have already seen, they had learned from the Etruscans. They



BRONZE STATUE OF CYBELE, MOTHER OF THE GODS

Courtesy of the Metropolitan Museum of Art

applied it with such good effect that they spanned valleys and bridged streams. The great masonry aqueducts which we are using today we copied from ancient Rome. We therefore find that the arch and the aqueduct were first widely used in Europe by the Romans.

Their art. Rome was built on seven hills, and the space between one of these (the Quirinal) and the river was used exclusively for public buildings. This grew into a

mass of architectural splendor. There were temples, palaces, public baths, arches, columns, forums, campuses, and amphitheaters, the ruins of many of which still stand.

Stretching all the way from England through southern France and Germany may still be seen the ruins of

THE COLOSSEUM

bridges, public monuments, theaters, public baths, and villas which were designed by Roman architects and built by Roman workmen.

Under the Emperor Augustus, who said that he found Rome a city of brick and left it a city of marble, Rome became the art center of the ancient world. But the Romans lacked imagination, and such sculpture and painting as they produced were based on Greek, Egyptian, or Assyrian models.

The campus took the place of our park; it was a pleasure-ground. The amphitheaters were huge in size and without roofs. Inside them were conducted many

athletic sports, but chiefly the brutal combats of gladiators,—men who were trained to fight with each other or with beasts. The early Romans took keen delight in these horrible sights. The famous Colosseum was a stone amphitheater, capable of seating fifty thousand persons.

Their literature. The Roman poet Horace said, "Rome the conqueror was herself conquered by the civilization of the Greeks."

It was from the Greek cities in southern Italy and Sicily that the Romans learned the alphabet (which they changed slightly to suit the Latin language) and much else that guided them in their progress in civilization. The Greeks were so convinced of the value of education that they made attendance at school compulsory, but the Romans were careless about books and study, and in early Rome there were no schoolhouses. Such schools as they had were held in the open air, sometimes in a corner of the Forum, which was an open-air market, or a meeting-place for business. Most of the teachers were Greeks, many of them slaves who had been given their freedom. It was a freed Greek slave who made the first translation of Homer. He performed this labor of love that he might use the Odyssey as a textbook for his Roman pupils.

As the centuries passed and the Romans imbibed the culture of the countries they conquered, they produced prose and poetry which rank with the most beautiful in the world and make us desire to linger in the libraries of old Rome in the companionship of her thinkers and teachers.

First among the names famous in Roman literature stand the poets Horace and Virgil. Other writers almost equally well known and honored are Cicero, Cato, Lucretius, Terence, and Seneca. Horace had studied in Greece and knew the old Greek lyric poets. He has left a magnificent picture of the Rome of the Augustan Age. His poems have been called a treasury of Roman life, unsurpassed in any literature. Virgil too sang, in his Æneid, the glory of his emperor, Augustus, under whom Rome finally enjoyed a rule of peace and a respite from war. The Æneid is still generally studied in our schools. The following lines from this poem show us Æneas, the hero, urging his family to flee with him from the approaching enemy:

Then, again girded with steel, I fitted my arm to my buckler,
Ready to push with the speed of despair from the door of the palace.
Lo, however, my wife, arresting my feet at the threshold,
Clung to my knees, holding out to his father our little Iulus.

"If thou art bent upon death, take us with thee wherever thou goest;
But, if thou hast any reason to trust in the arms thou hast taken,
First defend this home. Who will care for our little Iulus?
Who for thy father? And whom has thy once honored wife to protect her?"
Shrieking these words aloud, she filled the whole house with her wailing,
When, to our wonderment, rises before us a marvelous omen;

For, while tenderly kissed and caressed by his sorrowing
parents,
Lo! a light tongue of fire appears on the head of Iulus,
Shedding a lambent light, and a flame, quite gentle and
harmless,
Kisses his curly hair and plays about on his forehead.
Startled, and trembling with fear, we hasten to rescue our
darling,
Shaking his blazing hair, and quenching the flame at the
fountain.

These lines, also from Virgil, are

IN PRAISE OF ITALY

Yet golden corn each laughing valley fills,
The vintage reddens on a thousand hills,
Luxuriant olives spread from shore to shore,
And flocks unnumbered range the pastures o'er.

The following verses are from Horace:

Through an army of guards will bright gold make its
way;
It will pierce through the thickest of walls;
More power it has, and may strike more dismay,
Than the lightning from heaven that falls.

The more that a man to himself shall deny,
The more he shall have from the gods;
Poor, I seek for the home of contentment, and fly
With joy from the wealthy abodes.

Cato wrote a celebrated treatise on agriculture. It contained these lines:

For myself, I think well of a merchant as a man of energy and studious of gain; but it is a career that leads to danger and ruin. Farming, however, makes the bravest men and the sturdiest soldiers, and of all sources of gain is the surest and most natural. Those who are busy with it have the fewest bad thoughts.

Cicero, a remarkable orator and one of the greatest of Romans, wrote:

As green fruits are plucked by force from the trees, but when ripe and mellow drop off, so violence takes away their lives from youths, maturity from old men; a state which to me is so delightful that the nearer I approach to death I seem, as it were, to be getting sight of land, and at length, after a long voyage, to be just coming into harbor.

Cicero considered the study of literature most valuable. He said:

Such studies profit youth and rejoice old age; they increase happiness in good fortune, they are in affliction a consolation and a refuge; they give us joy at home, and they do not hamper us abroad; they tarry with us at nighttime and they go forth with us to the countryside.

Phædrus imitated and translated Æsop's Fables. Here are two:

THE FOX AND THE GOAT

A fox by some disaster fell
Into a deep and fencéd well:
A thirsty goat came down in haste,
And asked about the water's taste,
If it was plentiful and sweet?
At which the fox, in rank deceit:
"So great the solace of the run,
I thought I never should have done.
Be quick, my friend, your sorrows drown.'
This said, the silly goat comes down.
The subtle fox herself avails,
And by his horns the height she scales,
And leaves the goat in all the mire,
To gratify his heart's desire.

THE BALD MAN AND THE FLY

As on his head she chanced to sit,
A man's bald pate a gadfly bit;
He, prompt to crush the little foe,
Dealt on himself a grievous blow.
At which the fly, deriding, said,
"You who would strike an insect dead
For one slight sting, in wrath so strict,
What punishment will you inflict
Upon yourself, whose heavy arm,
Not my poor bite, did all the harm?"
"Oh," says the party, "as for me,
I with myself can soon agree;

The intention of the act is all.
But thou, detested cannibal!
Bloodsucker! to have thee secured,
More would I gladly have endured."

The following extracts are selected from a collection of Latin maxims:

When the state is most corrupt, the laws are most numerous.

The learned man always has his riches within himself.

Everyone is the architect of his own fortune.

Weigh well with judgment; what seems true, hold fast; gird thyself against what is false.

Any man may err, but no one but a fool will persevere in error.

Whatever you do, you should do it with your might.

Courage in danger is half the battle.

No one left to himself is sufficiently wise.

Their religion. As the early Romans were an agricultural people, they venerated the spirits of the soil,—the gods of the farm, the harvest, and the like. They also worshiped Jupiter, the spirit of the sky, and Vesta, the goddess of the fireside.

When Rome borrowed her arts and customs from the Greeks, she adopted also their mythology and religion. Later she welcomed the Egyptian goddesses. Finally she became a convert to Christianity, which, in its Christ-

mas and Easter festivals, retains religious rites borrowed from the earlier peoples whose history we have been following.

Since the emperor Augustus knew that religion was a powerful motive in a man's life, he attempted to introduce a common religion for all his subjects by organizing emperor-worship. Many accepted this state religion, but others preferred their old gods.

Although the ancient Romans had no sacred scriptures which they claimed were divinely revealed, they nevertheless had noble teachers who stood in the same relation to them as Confucius to the Chinese.

SELECTIONS FROM THE RELIGIOUS WRITINGS OF THE ROMANS

The law imprinted on all men's hearts is to love one another.

Blessed is that man and beloved of God who is afraid of no man, and of whom no man is afraid.

The first and highest purity is of the soul.

Control your temper, for if it does not obey you, it will govern you.

No man is free who is not master of himself.

The grandest of empires is to rule oneself.

'Tis nothing for a man to hold up his head in a calm; but to maintain his post when all others have quitted their ground, and there to stand upright,—this is divine and praiseworthy.

A life of one day's growth of the soul is better than a thousand years of animal existence. Never prefer length of life to breadth of life.

The future ages need us: let us work for them.

What would I have death find me doing? Something benevolent, public-spirited, and noble.

Let not another's guilt make you sin.

As in the upper air there is no cloud, so in the lofty soul there is always a calm.

Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect.

He deserves disappointment who gives with the hope of return.

Law and government. What does the world owe to Rome?

Rome succeeded beyond any other people in governing her conquered territory, and after centuries of mismanagement she established a just and stable government.

By uniting Italy she stopped the Italian cities from warring on one another, and she early sent a commission to Athens to study law and government. This resulted in there being prepared what were called the Twelve Tables of the Law,—twelve bronze tablets of *written* law, which were put up in the Forum, that they might be seen by all. Roman children were taught to memorize and repeat the Twelve Tables, so great was the respect of the early Roman fathers for law and order. Government made a great forward stride when there were written laws, for laws are much more easily understood when they may be read. With the development of civilization laws became less harsh.

The great lawyers whom Rome produced laid the foundation of a vast code of laws, many of which are still in use. The Romans may be said to have been a law-loving

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THE ROMAN FORUM

people, for no ancient nation ever studied or obeyed its laws as did the old Romans.

In the early days the king was considered the father of the people, their high priest, judge, and ruler. Later there were two consuls, or presidents, with equal power,

and below them was the Senate, consisting at first of the chiefs of the various communities which had united to form the city. It afterward numbered three hundred men, all of whom were supposed to have had practical experience in public affairs, so that Rome was under the wise guidance of trained statesmen. Still later Rome became an empire.

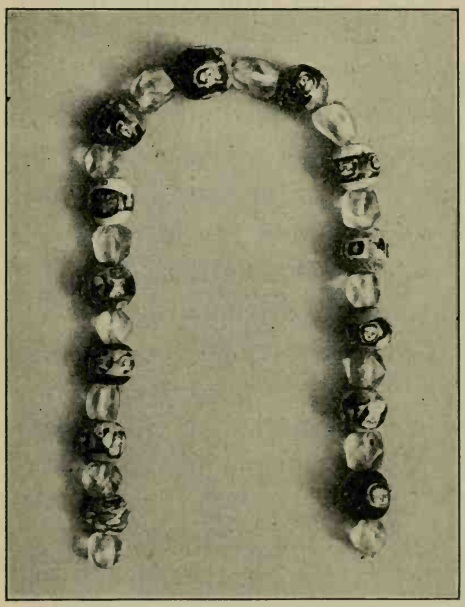
We are indebted to Rome for a system of municipal government from which has been derived our practice of having cities govern themselves under a charter from the state. This was one of her great contributions to the world.

Through her system of colonies, and through the laws governing them and the lands which she had conquered, Rome spread the Latin language and Roman law over a large portion of the early world. If she had never crossed the Alps and carried Roman customs into the country then known as Gaul, the French nation with its semi-Latin temperament, language, and manners would never have existed.

If the civilization of Rome was not all that we like to think the word will some day mean, she at least brought about a higher degree of civilization throughout the world than had existed before. For, as we have seen, she was generally wise enough to take the best of every country she conquered, and to spread it throughout her dominion. Thus, although the Romans originated little, and inherited their diplomacy, government, literature, and art, they did not destroy these priceless treasures, but extended their use.

The Gracchi. From the names that stand out in the long story of Rome we may glance only at some of the most eminent.

Perhaps you have seen an old-fashioned engraving of a noble Roman woman with her two sons. This well-known picture is supposed to be a portrait of Cornelia, mother of the Gracchi, pointing out her children to another Roman lady, and saying of them, "These are my jewels." The treasury of Rome had been so drained by long-continued wars that a law was passed which forbade Roman women to wear jewelry, the money being needed for necessities. With the return of more prosperous times, however, the Roman women again bedecked themselves with glittering ornaments; but Cornelia, who was familiar with all that was best in Greek life, cared more for character than for display. She gave her time and thought to bringing up and educating her boys, and to developing their best qualities.



ROMAN GLASS BEADS

Courtesy of the Metropolitan Museum of Art

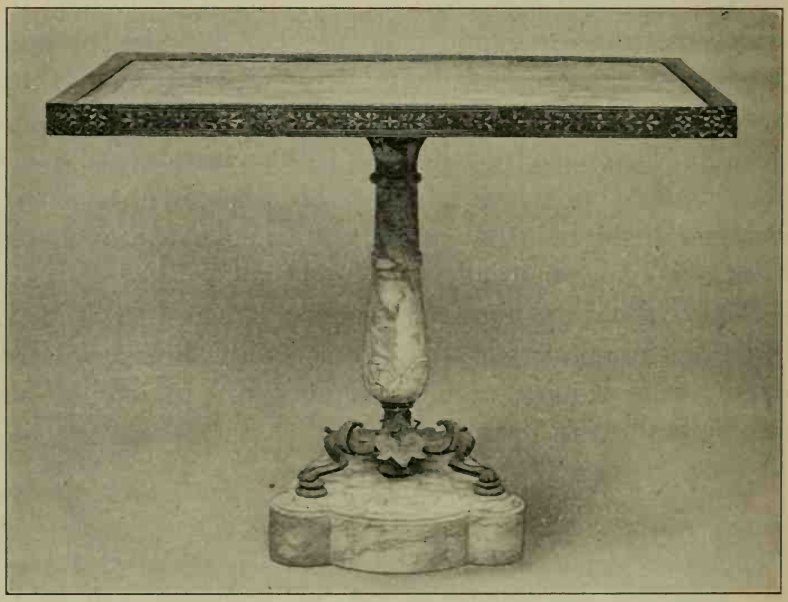
The two brothers, Tiberius and Caius Gracchus, grew to manhood with high ideals and with a burning desire to serve their country. Though of noble birth themselves, they took up the cause of the poor and downtrodden. They said it was unjust for a few rich families to own all of the farm land and have the work on it performed by slaves, because this not only prevented poor peasants from having homes of their own, but kept them from finding employment. They also attacked the Roman Senate, which had formerly stood for justice and good government, but which had now become corrupt. There were so little industry and commerce that the people lived chiefly by fighting and plundering.

The Gracchi plainly saw the great danger in this state of things, and they tried to kindle in the breasts of the demoralized soldiers a higher ambition. In one of his famous addresses Tiberius said:

> The beasts that prowl about Italy have holes and lurking-places, where they may make their beds. You who fight and die for Italy enjoy only the blessings of air and light. Homeless, unsettled, you wander to and fro. You fight and die to give wealth and luxury to others, but there is no clod of earth that you can call your own.

But the Romans, intent only on conquest and robbery, paid no heed. The brief career of the Gracchi was soon ended. They both died a violent death at the hands of the people they were striving to help, though in later years monuments were erected in their honor.

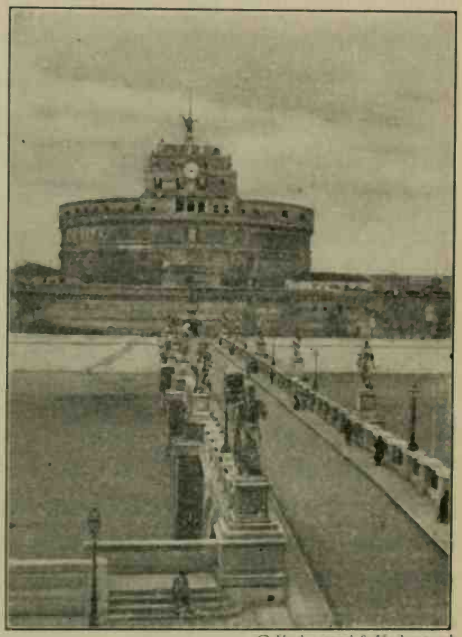
Pompey. Pompey is a name that stands out in one of the most important periods of Roman history, during which Rome was ruled by three men, who constituted what is called the First Triumvirate. They were Crassus, Pompey, and Cæsar.



A ROMAN MARBLE TABLE OF THE FIRST CENTURY AFTER CHRIST

Crassus, one of the richest men in the world, wielded great influence, but he was killed in a war with the Parthians (53 B.C.), leaving the other two men practically dictators of Rome. Pompey and Cæsar became the keenest rivals, vying with each other in gaining popularity, each desiring to be supreme; for, remarkable men though they

were, they lacked one quality of greatness, the ability to forget themselves and work unselfishly for the good of the state. Pompey succeeded in making himself the idol of the people, and his career is one of much interest. Let us glance for a moment at the Italy which Pompey knew.



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HADRIAN'S TOMB, CASTLE OF ST. ANGELO, BY THE TIBER RIVER, ROME

Rome had oppressed her conquered subjects too heavily. Dishonest Roman governors levied huge sums in taxes, until after a time groups of discouraged and desperate men banded together to try a life of adventure on the high seas. When they were not out in their boats destroying commerce and preying on their victims, they took refuge in hiding-places that were well guarded. This piracy had become so serious that Rome was threatened with starvation. So the Senate voted to equip two hundred ships, and to place Pompey in command; and also to give him as many men as he thought necessary for an army to assist his naval exploits.

Pompey met with sure and swift success. In less than six weeks he had swept the pirates from the sea, captured twenty thousand of them, and destroyed their strongholds. He now crossed over to Asia, where he was as victorious with his army as he had been with his navy. He captured Syria, and then Palestine.

The victories of Pompey were so stupendous that his return to Rome was celebrated more lavishly than that of any of his predecessors in the long line of Roman conquests. There walked before his chariot more than three hundred captured princes; banners unfurled to the breeze bore legends which told the public of the number of kings, towns, ships, and people he had added to Rome's dominions. The Senate rewarded him by making him consul for one year, which meant practically that he was supreme ruler.

The victor now proceeded to fill the public offices with his friends, and tried to win favor with the people by furnishing them with the kind of entertainment they most enjoyed; namely, the inhuman gladiatorial combats. But Pompey's downfall, as we shall soon see, was near at hand.

Julius Cæsar (100–44 B. C.). Shakespeare has called Julius Cæsar the foremost man in all the world. Few men in history have combined so many remarkable qualities. Early in life he showed that he had an excellent mind, and that he was both ambitious and courageous. He studied oratory and became an eloquent speaker. Then he developed rare military genius, and in addition he possessed so much literary ability that the books which he

wrote while carrying on his gigantic wars are still treasured as masterpieces, and are used, after two thousand years, as textbooks in our schools.

JULIUS CÆSAR

Cæsar too had lavished huge sums of money on the public, to win its approval, giving enormous amounts of money for the erection of temples and theaters, as well as for the always popular games. He also increased the pay of his soldiers. To keep pace with Pompey's exploits, he

turned his attention to attacking the Gauls and the Germanic tribes to the north of Italy, leading his legions across the snow-capped Alps.

Carrying his campaigns into the forests of Germany, he drove the Germans out of Gaul, back into their native woods, and built a bridge across the Rhine. In these campaigns Cæsar laid the foundation for making France a Latin nation; for as the years passed, Roman traders and settlers brought to the conquered territory the customs and language of Italy. Cicero said of Cæsar's exploits, "Let the Alps sink; the gods raised them to shelter Italy from the barbarians; they are now no longer needed."

Not content with these achievements, Cæsar crossed the English Channel, as we have already learned, and carried his invasion of Britain as far as the Thames River. It was during the seven or eight years spent in conducting these campaigns that he wrote the story of them, which is now considered the best history ever written by a Roman.

When news reached the victorious Cæsar that the Senate had made Pompey consul, and had issued a decree that he, Cæsar, should disband his army and resign office, he knew it was time for him to turn his face toward home. No one better understood the critical condition of his country. The stern Roman virtues—sober common sense, and respect for law and government—were gone; and in their place had come laxity and vice. With the iron determination that never forsook him he started back.

You are now to picture to yourself the fickle Romans showering upon Cæsar the same ovations they had so readily given Pompey. City after city through which Cæsar passed threw open its gates and flocked to his standard. Within two months Pompey had fled to Greece, and Cæsar was master of all Italy.

He tarried at home long enough to restore order and to win all classes by his moderation and justice, and then he set out to pursue the unfortunate Pompey. Cæsar's army met the forces of his rival on the plains of Thessaly, where his enemies were severely defeated. Pompey fled to Egypt, and was later assassinated. Cæsar pursued his campaigns until he had won for Rome a new empire in the East.

But Cæsar did not live long enough to put into operation his gigantic plans for the reorganizing of Rome. He too fell a victim to the assassin's knife, being murdered by conspirators who were jealous of his great power and popularity. As he was dying he recognized in one of his assailants his supposed friend, Junius Brutus, and it is said his last words were, *Et tu, Brute!* "Thou too, Brutus!"

Thus perished a military genius, a wise and just ruler, and a gifted writer. He introduced into Europe a more practical calendar, which was based on the old Egyptian calendar and which we are using today. July, the month in which he was born, was named in his honor.

Augustus. For more than forty years Augustus, a foster-son of Julius Cæsar, was in control of the Roman world. Though he was emperor, he always showed great

respect for the Senate. Happily Augustus did not try to make fresh conquests, but devoted his time to organizing and consolidating his empire, and to improving conditions of commerce on the Mediterranean.

A ROMAN GLASS BOTTLE

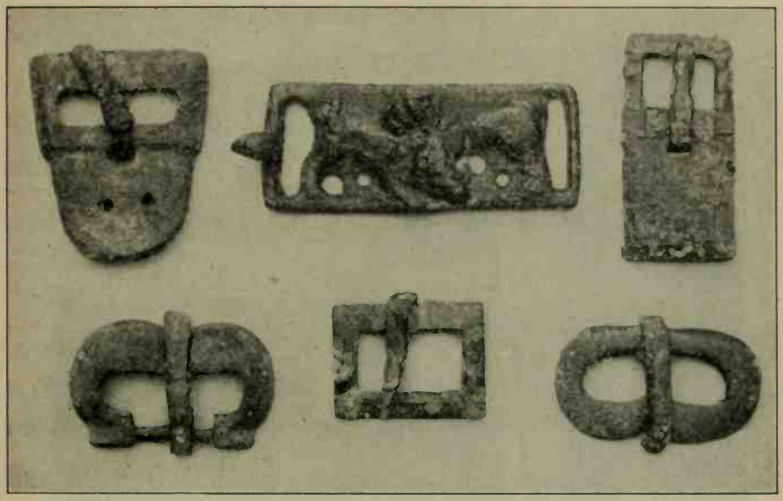
Courtesy of the Metropolitan Museum of Art

He appointed honest governors to rule the provinces. He made just use of the public money paid in taxes; and the lands that he controlled entered at last upon a period of prosperity. For years the conquered peoples had spoken the same language, obeyed the same laws, and used the same money (for the copper coin of the Romans had long before been exchanged for the silver money of the Greeks). And so at last it became possible to weld all the peoples together into an empire and to develop it.

For the first time in her history the city of Rome had an organized police force, a fire department, and a water department. Augustus caused to be erected many new and beautiful buildings, a new forum,—the Forum of Augustus,—in addition to libraries, gymnasiums, theaters,

a Senate building, and a temple for the worship of Julius Cæsar. He brought from the Nile a number of Egyptian obelisks and set them up in Rome.

When Augustus was more than seventy-five years old, he wrote a remarkable account of his life, which he directed



ROMAN BRONZE BUCKLES

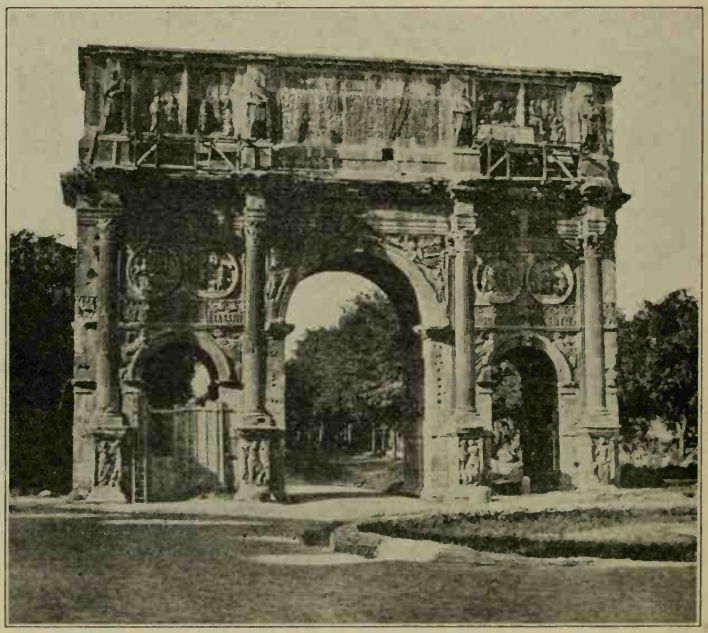
Courtesy of the Metropolitan Museum of Art

should be engraved on bronze tablets and set up before his tomb. The month of August is named for this statesman.

The years that followed the reign of Augustus saw another conquest of Britain, about a century after it had been invaded by Julius Cæsar. The southern part of Britain now became a Roman province and remained under Roman rule for three hundred and fifty years, during which time the Latin language was spoken.

Our English language today contains so many Latin words that we can speak scarcely a sentence without using some of them.

Constantine the Great (A. D. 274–A. D. 337). The last character to appear on the stage of Roman history before we



THE ARCH OF CONSTANTINE

drop the curtain is the emperor Constantine. Two important events in his life will fix him in our memory: he was the first Roman emperor to embrace the Christian religion, and he moved the capital of the empire from Rome to Constantinople. The empire was soon divided and Rome remained the chief city of only the western portion.

Constantinople was an old Greek city called Byzantium, on the shore of the Bosporus. Since danger threatened the empire from the East, this new capital was chosen, and its name was changed to Constantinople, the "City of Constantine." By A.D. 330 it had grown into a great and splendid capital, which Constantine dedicated "to the service of Christ." He placed on the banner which he carried into war the sign of the cross,—the first time that this symbol had ever been used on a battle standard.

The old city of Rome, whose wonderful growth we have watched, ceased to be the center of the Roman world, and sank into an obscure position.

Gradually the empire declined in glory. There were revolutions, civil wars, and anarchy within its borders. From outside, the barbarian hordes from northern Europe who were still untouched by Greek and Roman civilization streamed southward and hastened its fall.

The spread of the Christian religion. With the long, slow decline of Rome as a world power, we are brought to the last vital result of Rome's conquests.

It was during the reign of Augustus that, in far-off Judea, Jesus was born,—an event which was destined to be one of the greatest landmarks in the history of the world. As we know, it was the aim of Jesus to unite the whole world in one brotherhood, and to do this by the power of love. Such teaching could not fail to have a great humanizing effect on a universe weary of force, brutality, and greed.

By uniting all of the known world under one rule, Rome made the way for the spread of Christianity easier than it would otherwise have been. This is one of the most momentous facts of Roman history.

From the ashes of the ruined empire fifteen hundred years ago there gradually arose the nations of Europe as we know them today.

FACTS TO REMEMBER

1. Rome began as a little hamlet, and gradually subdued all of Italy.

2. She continued her conquests until she had triumphed over almost all of the known world.

3. The early Romans were a rude, warring people, caring little for culture. They borrowed their art, literature, and early ideas of government from Greece.

4. They did not destroy these precious possessions, but spread them over the earth.

5. Rome progressed in law and government until she had developed a state different from any the world had ever seen.

6. We borrowed from Rome our present system of municipal government.

7. Rome was the first to teach Europe the value of a great system of highways; how to use the arch in building; and how pure water could be brought to large cities by means of aqueducts.

8. Roman law has affected the world more than any other contribution made by Rome.

9. Constantine was the first emperor to embrace the Christian religion.

10. By cementing the early world into one great political body Rome made possible the rapid spread of Christianity.

Our Debt to Asia, Africa, and Europe

We have now found that our civilization has been borrowed from many sources. Our study of the Hindus taught us that the birthplace of history is Asia, and that Asia was the home of the earliest ancestors of the English, French, Italians, Spanish, and Germans.

Egypt gave us our calendar. China furnished the mariner's compass. From Babylonia we copied our modern church spire. The Phœnicians gave us our alphabet. Persia revealed the first vision of a world-state. To the Hebrews we are indebted for our religion. We owe to the Greeks our best ideas in art and literature. From the Romans we inherited the foundation of our law and government.

GLOSSARY

KEY. āle, senâte, ăt, câre, àsk, ärm, fina̯l, a̯ll; ēve, ėvent, ĕnd, hẽr, recẹnt; īce, ĭll, admi̯ral; ōld, ȯbey, ŏn, fôr, ancho̯r; ūse, ū̇nite, ŭp, circu̯s; fo͞od, fo͞ot; ch *as in* chop; g *as in* go; ng *as in* sing; n̲ *as in* ink; th *as in* thin; th *as in* the; ñ *as* ny *in* canyon; oi *as in* oil; ow *as in* cow; N (*the French nasal*), *nearly like* ng *in* sing; K *as in German* ich, ach; ü *as in German* grün; tu̯ *as in* nature.

Accad (ăk′ăd)
Achilles (a̯ kĭl′ēz)
Acropolis (a̯ krŏp′ȯ lĭs)
Ægean (ė jē′a̯n)
Æneas (ė nē′a̯s)
Æneid (ė nē′ĭd)
Æschylus (ĕs′kĭ lŭs)
Æsop (ē′sŏp)
Amarna (ä mär′nä)
Amulets (ăm′ū̇ lĕts): objects worn as charms against evil
Aramaic (ăr a̯ mā′ĭk)
Aristophanes (ăr ĭs tŏf′a̯ nēz)
Aristotle (ăr′ĭs tŏt'l)
Aryan (är′ya̯n)
Assur (äs′so͞or)
Assurbanipal (ä so͞or bä′nĭ päl)
Assyrian (a̯ sĭr′ĭ a̯n)
Avesta (a̯ vĕs′ta̯)

Baal (bā′a̯l)
Babylonians (băb ĭ lō′nĭ a̯nz)
Bagdad (bäg däd′)
Banyan (băn′ya̯n)
basalt (ba̯ sa̯lt′)
bas-reliefs (bä rė lēfs′): sculptures in low relief
Behistun (bā hĭs to͞on′)
Bel-basa (bĕl bä′sä)
Benares (bĕn ä′rĕz)
Bharata (bä′ra̯ ta̯)
Bosporus (bŏs′pȯ rŭs)
Britain (brĭt′ˆn)
Brutus (bro͞o′tŭs)
Buddha (bo͞od′a̯)
Byzantium (bĭ zăn′shĭ u̯m)

Cæsar (sē′za̯r)
Caius (kā′yŭs)
Cambyses (kăm bī′sēz)
Canaan (kā′na̯n)
Capua (kăp′ū̇ a̯)
Carthage (kär′thȧj)
Caryatid (kăr ĭ ăt′ĭd)
Caspian (kăs′pĭ a̯n)
Cathay (kă thā′)
Cato (kā′tō)
Chaldeans (kăl dē′a̯nz)
Champollion (shäN pȯl yôN′)
chetah (chē′ta̯)
Chipiez (shē pyā′)
cholera (kŏl′ẽr a̯)
Cicero (sĭs′ẽr ō)
Claudius (kla̯′dĭ u̯s)
Colosseum (kŏl o̯ sē′u̯m)
Confucius (ko̯n fū′shĭ u̯s)
Constantine (kŏn′sta̯n tīn)
Cordova (kôr′dȯ vä)
Cornelia (kŏr nē′lĭ a̯)
Corsica (kôr′sĭ ka̯)
Crassus (krăs′ŭs)
Crœsus (krē′sŭs)

cuneiform (kū nē'ĭ fôrm)
Cybele (sĭb'ē lē)
Cyrus (sī'rụs)

dagoba (dä'gō bạ): a shrine inclosing or covering sacred relics
Dardanelles (där dạ nĕlz')
Darius (dạ rī'ŭs)
David (dā'vĭd)
Demosthenes (dē mŏs'thē nēz)
Doric (dŏr'ĭk)

Egyptians (ē jĭp'shạnz)
Ekron (ĕk'rŏn)
Elam (ē'lạm)
Erech (ē'rĕk)
Erechtheum (ĕr ĕk thē'ŭm)
Etruscans (ē trŭs'kạnz)
Euphrates (ū frā'tēz)

Forum (fō'rŭm)
frieze (frēz): a sculptured band on a building

Galatians (gạ lā'shạns)
Garganna (gär gän'ạ)
Gaul (gạl)
Georgics (jôr'jĭks): rural poems
Gethsemane (gĕth sĕm'ạ nē)
Ghúr (gōōr)
Gizeh (gē'zĕ)
Gomorrah (gō mŏr'ạ)
Gracchi (grăk'ī)
Granada (grạ nä'dạ)
Grishma (grĭsh'mä)

Hadrian (hā'drī ạn)
Hamitic (hăm ĭt'ĭk)
Hammurapi (hàm ōō rä'pē)
Hannibal (hăn'ĭ bạl)
Harbas (här'bàs)
Hatshepsut (hät shĕp'sōōt)
Heliopolis (hē lĭ ŏp'ō lĭs)
Hellassa (hē lă'sà)
Hellespont (hĕl'ĕs pŏnt)
Herminius (hĕr mĭn'ĭ ụs)
Herodotus (hē rŏd'ō tụs)
Hesiod (hē'sĭ ọd)
Hezekiah (hĕz ē kī'ạ)
hieroglyphic (hī ẽr ō glĭf'ĭk)
Himalayas (hĭ mä'lạ yạz)
Hindus (hĭn'dōōz)
Homer (hō'mẽr)
Horace (hŏr'ăs)
Horatius (hō rā'shĭ ŭs)
Horeb (hō'rĕb)

Ibi-Sin (ē'bē sēn)
Ikhnaton (ĭk nä'tŏn)
Iliad (ĭl'ĭ ạd)
Indo-European (ĭn dō ū rō pē'ạn)
Iranians (ĭ rā'nĭ ạnz)
Isaiah (ī zā'yạ)
Ishtar (ĭsh'tär)
Israel (ĭz'rā ĕl)
Israelites (ĭz'rā ẹl īts)
Iulus (ĭ ū'lŭs)

Jehovah (jē hō'vạ)
Jerusalem (jē rōō'sạ lĕm)
Jonathan (jŏn'ạ thạn)
Judah (jōō'dạ)
Judaism (jōō'dā ĭz'm)
Judea (jōō dē'ạ)
Jupiter (jōō'pĭ tẽr)

Kalidasa (kä lē dä'sà)
Kalzi (kàl'zē)
Karnak (kär'nàk)
Kashkar (käsh'kär)
Koran (kō rän')
Korea (kō rē'ạ)
Kublai Khan (kōō'blī kän')

Lars Porsena (lärz pôr'sē nạ)
Latium (lā'shĭ ụm)

Latourette (lȧ tōō rĕt′)
Leonidas (lē̇ ŏn′ĭ da̯s)
Los Angeles (lōs ăn̲′ge̯l e̯s)
Lucretius (lū̇ krē′shĭ u̯s)
Luxor (lŭk′sôr)
Lydians (lĭd′ĭ a̯nz)

Macaulay (ma̯ ka̯′lĭ)
Macedonia (măs ē̇ dō′nĭ a̯)
Mahabharata (ma̯ hä bä′ra̯ ta̯)
Manchuria (măn chōō′rĭ a̯)
Marathon (măr′a̯ thŏn)
Marchesvan (mär kĕs′văn)
Marco Polo (mär′kō pō′lō)
Maspero (mȧs pē rō′)
Mecca (mĕk′a̯)
Medes (mēdz)
Medici (mĕd′ē̇ chē)
Mediterranean (mĕd ĭ tĕr ā′nē̇ a̯n)
Melos (mē′lŏs)
Mesopotamia (mĕs ō̇ pō̇ tā′mĭ a̯)
Miltiades (mĭl tī′a̯ dēz)
Mohammed (mō̇ hăm′ĕd)
Mongolia (mŏn̲ gō′lĭ a̯)
Moses (mō′zĕz)
Moslems (mŏz′lĕmz)

Nanking (năn kĭng′)
Nazareth (năz′a̯ rĕth)
Nebuchadnezzar (nĕb ū̇ ka̯d nĕz′a̯r)
Nile (nīl)
Nineveh (nĭn′ē̇ vĕ)
Nubia (nū′bĭ a̯)

obelisk (ŏb′ē̇ lĭsk)
Odysseus (ō̇ dĭs′ūs)
Odyssey (ŏd′ĭ sĭ)
oligarchy (ŏl′ĭ gär kĭ)
Olympus (ō̇ lĭm′pu̯s)
Osiris (ō̇ sī′rĭs)
Ossa (ŏs′a̯)

Padi (pä′dē)
pagodas (pa̯ gō′da̯z) : towerlike, storied structures, either temples or parts of temples
Palatinus (păl a̯ tī′nŭs)
Palestine (păl′ĕs tīn)
Parthenon (pär′thē̇ nŏn)
Parthians (pär′thĭ a̯nz)
Pasargadæ (pa̯ sär′ga̯ dē)
Peking (pē kĭng′)
Pelion (pē′lĭ o̯n)
Penelope (pē̇ nĕl′ō̇ pē̇)
Pericles (pĕr′ĭ klēz)
Perrot (pĕ rō′)
Persepolis (pẽr sĕp′ō̇ lĭs)
Phædrus (fē′dru̯s)
Pharaoh (fā′rō)
Phidias (fĭd′ĭ a̯s)
Phœnicians (fē̇ nĭsh′a̯nz)
Piræus (pī rē′u̯s)
Plato (plā′tō)
Pompey (pŏm′pĭ)
Praxiteles (prăk sĭt′ē̇ lēz)
Puvis de Chavannes (pü vē′dẽ shȧ vȧn′)
pyramids (pĭr′a̯ mĭdz)

Quirinal (kwĭr′ĭ na̯l)

Ramayana (rä mä′ya̯ na̯)
Rawlinson (ra̯′lĭn so̯n)
Re (rā)
Remus (rē′mu̯s)
Rhone (rōn)
Romulus (rŏm′ū̇ lŭs)
Rosetta (rō zĕt′a̯)

Sabine (sā′bīn)
Sahara (sa̯ hä′ra̯)
St. Angelo (sän tän′jȧ̇ lō)
Sakoontala (sa̯ kōōn′ta̯ lä)
Salamis (săl′a̯ mĭs)

Sanjaya (sän jä′yä)
Sanskrit (săn′skrĭt)
Sappho (săf′ō)
sarcophagus (sär kŏf′ą gus): a stone coffin
Sardinia (sär dĭn′ĭ ą)
Sardis (sär′dĭs)
Sargon (sär′gŏn)
Saul (sąl)
Sekhmet (sĕk′mĕt)
Semitic (sĕ mĭt′ĭk)
Seneca (sĕn′ĕ ką)
Sennacherib (sę năk′ĕr ĭb)
Sesostris (sĕ sŏs′trĭs)
Seville (sĕ vĭl′)
Sextus (sĕks′tŭs)
Shalmaneser (shăl mą nē′zĕr)
Shinar (shī′när)
Sicily (sĭs′ĭ lĭ)
Sidon (sī′dọn)
Sinai (sī′nī)
Sisuthrus (sĭ sōō′thrŭs)
Sita (sē′tä)
Socrates (sŏk′rą tēz)
Sodom (sŏd′ọm)
Sophocles (sŏf′ŏ klēz)
Sparta (spär′tą)
Spurius Lartius (spū′rĭ ụs lär′shŭs)
Ssŭ-ma ch'ien (sŭ′mä chyĕn′)
stylus (stī′lụs)
Suez (sōō ĕz′)
Sung (sōōng)
Switzerland (swĭt′zĕr lạnd)
Syrian (sĭr′ĭ ạn)

T'ai (tī)
Talmud (tăl′mŭd)
Telemachus (tĕ lĕm′ą kŭs)
Terence (tĕr′ẹns)
Thames (tĕmz)
Thebes (thēbz)
Themistocles (thĕ mĭs′tŏ klēz)
Thermopylæ (thĕr mŏp′ĭ lē)
Thessaly (thĕs′ą lĭ)
Thucydides (thū sĭd′ĭ dēz)
Thutmose (thŭt mō′sĕ)
Tiber (tī′bĕr)
Tiberius (tī bē′rĭ ụs)
Tibet (tĭ bĕt′)
Tiglath-pileser (tĭg′lăth pĭ lē′zĕr)
Tigris (tī′grĭs)
Toledo (tŏ lē′dō)
Tope (tōp): a cylindrical or prismatic tower, topped by a cupola, and forming or containing a Buddhist shrine
Tours (tōōr)
Triumvirate (trī ŭm′vĭr ăt)
Tsen Nien (tsĕn′nĕ ĕn′)
Tuscany (tŭs′ką nĭ)
Tyre (tīr)

Ur (ĕr)
Urumia (ōō rōō mē′ä)

Veda (vā′dą)
Velásquez (vä läs′käth)
Vesta (vĕs′tą)
Via Appia (vī′ą ăp′ĭ ą)
Virgil (vĕr′jĭl)

Wei (wĕ′ĕ)

Xenophon (zĕn′ŏ fọn)

Yahweh (yä′wĕ)

Zerxes (zĕrk′sēz)
Zeus (zūs)
Zion (zī′ọn)
Zoroaster (zō rŏ ăs′tĕr)